The Pedagogical Value of Willingness for Disinterested Service as Developed in the Training School of the State Teacher and in the Religious Novitiate and the Religious Life.

BY

SISTER MARY RUTH, M. A.

OF THE

SISTERS OF SAINT DOMINIC, SINSINAWA, WIS.

A DISSERTATION

Submitted to the Catholic Sisters College of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy

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PREFACE

The purpose of this study is to discover in what school a willingness for disinterested service, an essential element of citizenship, can most effectively be cultivated. Modern theorists recognize that the education of the young for citizenship is the primary obligation of the State; for the permanence of our institutions is dependent upon the character of our citizens. The method of historical approach adopted here involves a somewhat detailed survey of the means of training for citizenship in the schools of our country; this survey extends from the colonial period to the present time.

Since instruction alone fails to reach the deep springs of conduct, character-forming in the school is vitally dependent upon the personality of the teacher. This being true, the problem of training citizens in disinterested service centers in the training of the teacher. The actual value of present teacher-training in developing the elements of character which form the moral foundation, and the actual methods and practices in operation to accomplish this primary end of State education can with profit, we think, be subjected to more critical study than has hitherto been given them.

This study is an inquiry, therefore, into the means employed by each of the two school systems of the United States to furnish teachers equipped for the important work of teaching disinterested service. In this study we purpose to consider the three elements which enter into this equipment. These elements are: the selection of the candidates for teaching, the teacher-training of the candidates, and the training of the teachers while in service. The problem is to determine the relative value of the contribution of the State school system and of the Catholic school system to the training for disinterested service; that is, disinterested service as an element of citizenship in the United States. The answer lies in the relative emphasis placed by each of the school systems upon these three elements of training which are strong factors in the process of forming teachers to *practice* disinterested service and, therefore, of equipping them to *cultivate* in pupils the same moral quality.

The writer is happy to have this opportunity to acknowledge gratefully the valuable assistance and encouragement given by the Very Reverend Thomas Edward Shields, Ph.D., under whose direction this dissertation was written.

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PRELIMINARY STATEMENT

The aim of education determines the principles that control it and the ideals that animate it. Educational organization follows and depends upon the social changes of a nation and attempts to carry out the ideas involved in the changes. The controlling purpose of all State education is to train its members for efficient citizenship. The principle underlying its entire educational policy is the right of the State to self-preservation, from which principle follows its power to adopt lawful means necessary to secure its well-being. Upon this principle rests the argument and justification of educating individuals at public expense. Since the State depends for its very permanence upon the education of its citizens, it is fulfilling its primary and essential function when it occupies itself with the task of furnishing individual opportunity of education to the children of the masses.

While the State attempts to develop the personal power and responsibility of the individual, it attempts to do so only as a means to attain the larger end of efficient social action. Its supreme purpose is to make for social progress, and its entire system, in theory at least, is orientated with reference to the maintenance and the progress of the State. Especially is this the present trend of educational science, as is evidenced by the inquiry of a large class of educators into the relationship between school work and other social activities. Instead of regarding the school as an end in itself, they are giving synthetic thought to the relationship between school problems and the general welfare of the community. This conception of the school in close relation to the social environment has grown out of the instinctive sense of the need of something to take the place of those religious and moral processes of education now almost neglected.[1]

Another class of educators holds that the ideal of education is personal, and the aim, the development of personality. According to this theory of individualism, the improvement of society is a secondary consideration. Attention is focused upon making the individual better without thought of estab-

[1] Cf. Sadler, M. E., "The School in Relation to Social Organization," *Congress of Arts and Sciences*. Boston, 1907, Vol. VIII, p. 95. Cf. Snedden, D. *Vocational Education*. Boston, 1912, p. IV.

lishing a consciousness of community relations. Any adequate concept of education must recognize both the claims of society and the claims of the individual. "The mission of the school is to shape the development of the individual with a view both to his personal growth in virtue and to the discharge of his social obligations."[2] The same basic thought is expressed by Doctor Monroe: "From whatever interest, whether practical or theoretical, or from whatever line of investigation, the problem of education is now approached, its meaning is given in some terms of this harmonization of social and individual factors. It is the process of conforming the individual to the given social standard or type in such a manner that his inherent capacities are developed, his greatest usefulness and happiness obtained, and, at the same time, the highest welfare of society is conserved."[3]

On the basis that education has two aspects and involves two factors, (1) the development of the individual, (2) the creation and cultivation of his sense of obligation to society, the first step is to consider the character of the citizen in whom is effected an equilibrium between individual interests and social interests. *Agere sequitur esse* is a scholastic maxim. External conduct depends upon interior discipline. If the State would make itself secure as a socially efficient community, it must look to the personal character of its citizens quite as zealously as to their vocational training. "Preparation for the duties of citizenship is not less indispensable than preparation for a trade. And preparation for the duties of citizenship means that the school must endeavor to impart a civic and moral ideal."[4]

At this time when vocational education and social efficiency are occupying the central place in the educational consciousness, and the moral demands of our complex social life are increasingly great, the problem of moral and civic education becomes vitally important and calls for serious consideration. Of the fourfold division of the educative process given by Dr.

[2] Pace, E. A., "Education and the Constructive Aims," *Constructive Quarterly*, Vol. III, p. 601.

[3] Monroe, P., *Text-book in the History of Education*. New York, 1905, pp. 755–56.

[4] Sadler, M. E., "Introduction" *to Education for Citizenship*, by Kerschensteiner, G. Chicago, 1911, p. IX.

Snedden, this is the form of education designed to fit the individual to live among his fellows.[5]

In connection with moral training as a means of forming good civic habits the value of work must be recognized, not merely in the sense of a productive process, but as an invaluable factor in giving bent to the unformed will and, therefore, in developing character. "The chief enemy of active virtue in the world is not vice, but laziness, languor and apathy of will."[6] It is admitted, therefore, that a certain amount of manual training, exercise in the household arts, and other industrial features of the school which have been introduced without reference to the promotion of industrial efficiency have, if properly directed, a real value not fully understood or appreciated. "While work and habit are the best means of overcoming our selfishness and indolence, and thus leaving the way free for other efforts, especially the altruistic, they do more than this; they produce the desire to be good and moral."[7] Aristotle said that habit is the basis of virtue and that acts form habits. "The virtues we acquire by previous practice of their acts, exactly as we acquire our knowledge of the various arts. We become masons, for instance, by building; and harpers by playing on the harp. And so, in like manner, we become just by doing what is just, temperate by doing what is temperate, and brave by doing what is brave. . . . And, indeed, in a word, it is by acts of like nature with themselves that all habits are formed."[8] Aristotle's criterion of moral training was the habits that were formed and the bent that was given the child's activity from its earliest years. Practical training of the will conditions fundamentally the effectiveness of education, both in vocational training and in the development of character. Assuming that a certain training in personal efficiency will be given, we shall consider the virtues that should be interwoven into the moral fiber of the citizen.

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[5] Cf. Snedden, D., *Vocational Training, op. cit.*, pp. 3, 4.
[6] Hall, G. S., *Educational Problems*. New York, 1911, Vol. I., p. 295.
[7] Kerschensteiner, *op. cit*, p. 55.
[8] *Nicomachean Ethics*, translated from Bekker's text by Williams, R. London, 1879, Bk. II, p. 30.

CHAPTER I

THE QUALITIES OF CITIZENSHIP

The essence of character lies in the power and strength of independent determination guided by proper motivation. The sphere of moral conduct includes thoughts, emotions, purposes, and external conduct. Virtues make character. All virtues are to be exalted. Foremost among them, both from the personal and social point of view as forming both the condition and the inspiration of the strictly civic virtues by furnishing ideals and motives to dominate material values and sanctions, we name the fundamental virtues of faith, hope, and charity,[9] regarded purely as natural virtues, and then, the heightened value of these same natural virtues when suffused with the corresponding supernatural qualities.

The faith of man in his fellow-man is both the foundation and the bond of society and of social solidarity. Without it there would be social disruption, as individuals are mutually dependent upon each other for their material needs as well as for social law and order. In the simplest and in the most important and intricate affairs of life, man is linked and bound to the individuals of his community by social obligations which he cannot repudiate. But social obligation is a meaningless phrase to a man without an undying faith in the essential integrity of his fellow-man. Social life has its vitality in the faith of man in his fellows. Trust in man's word is an indispensable condition of society. The huge system of credit which forms so great a part of the machinery of trade and commerce is based upon human trust. Mutual confidence conditions absolutely the launching of industrial enterprises. But far above the consideration of faith as an economic virtue is its value as a social and moral virtue. Man trusts the loyalty of a friend or a brother; he believes in the virtue of his parents and he gives them a sacrificing devotion which the certainty of evidence could not increase. "All heroic conduct springs from the confidence which comes of faith. Knowledge does not suffice; for what will be the outcome of a given series of human acts cannot be known, and must be taken on trust."[10]

[9] Cf. Shields, T. E., "Some Relations between the Catholic School and the Public School System," *The Catholic Educational Review*, Vol. XII, p. 144.

[10] Spalding, J. L., *Things of the Mind*. Chicago, 1894, p. 190.

Faith in a man's integrity may be at times a sufficient moral stimulus to evoke his honest action, so potent is the power of suggestion upon the mind. It is a strong constructive force of society. Conversely, distrust of a neighbor is a dissolving force of the bonds of solidarity, tending to disintegrate society into an aggregate of warring atoms. Romanes says: "What a terrible hell science would have made of the world if she had abolished the spirit of faith in human relations."[11] Faith in fellow-man is a quality which makes for a frankness, sincerity, and simplicity of character entirely consistent with deep thinking, wide knowledge, cultivated sympathies; it is the basic condition of the bond of fellowship and of all right human relations. From the viewpoint of reason alone, independent of supernatural teaching, faith in fellow-man is the principle underlying the doctrine of the brotherhood of man.

The natural reason for human faith is the principle of the essential equality and dignity of man, with his gifts of reason and free will enabling him to act with his fellows. The appreciation of this equality will be in proportion to his insight into what is deepest and noblest in human nature. Here Christian teaching illumines the philosophical valuation of man. To contemplate the nature of the human soul stamped with the Divine Image which endows it with the potentialities of its spiritual nature; to contemplate all men forming one great brotherhood with God as their Father, each the object of His personal love, and each purchased at a great price for an eternal destiny which human understanding is unable to appreciate: these considerations heighten and deepen a man's faith in his fellow-man, elevate his motives to a supernatural plane, and strengthen them by supernatural sanctions. "Where are the true sources of human dignity, of liberty, and of modern democracy if not in the notion of the Infinite, before Whom all men are equal?"[12] Divine faith quickening and energizing human faith increases the potent influence of man's faith in man upon all human relations.

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[11] Romanes, G. F., *Thoughts on Religion*, Chicago, 1895, p. 150.

[12] "Oú sont les vraies sources de la dignité humaine, de la liberté et de la démocratie moderne, sinon dans la notion de l'Infini devant laquelle tous les hommes sont égaux?" Pasteur, L., "Address to the *Académie française*," quoted by Chatterton-Hill, G., *The Sociological Value of Christianity*. London, 1912, p. XV.

Hope is an essential virtue for the citizen and is begotten of faith in his neighbor. Faith and trust in the sincerity of man's social relationships furnish the basis of his hope in the permanence of the State and in the perpetuity of her institutions. Faith leads to hope, and hope vivifies faith. The virtue of hope is necessary to strengthen man in resisting the pressure and tyranny which come from the forces about him and from the inclinations within him. "Combats without, fears within," said Saint Paul.[13] Just as in the life of the spirit the vision of the prophet and the creation of the artist have a value far above that of material things, so in the life of the citizen hope has a value to sustain his aspirations above the dull uniformity of the daily round of duties. The instinct which urges man to seek happiness in all his conscious acts shows that his greatest desire is happiness. Some men seek it in wealth; others in honors; some in devotion to family and friends; others in service of humanity. Some seek it for this life; others for the life to come. The object which one seeks becomes to him an object of hope. But "the slothful man saith: there is a lion in the way."[14] Therefore, the virtue of hope is necessary to keep the purpose strong in the face of trials and temptations. Hope presupposes the desire of an end, difficult and uncertain. Essentially, it consists in excluding uncertainty from consciousness and in cherishing a courageous outlook in the face of difficulties. It is, therefore, a direct exercise of the will and is a mainspring of activity and progress.

Natural hope cannot persist in the face of repeated failures. Nothing lessens the desire to advance as does the want of prospects. With hope abandoned, no stimulus for improvement remains. The pressure that the idealizing value of hope lays upon conduct may be seen in the idealism of the Greeks, who created the splendid vision of the Olympic gods to refresh themselves after weariness and fatigue, a vision which sustained them amid the sufferings of the world.[15] The virtue of Christian hope has for its object the reality of the blessed vision of God. It becomes a great moral force, supporting man steadily and perseveringly along the road of suffering and

[13] II. Corinthians, VII, 5.
[14] Proverbs, XXVI, 13.
[15] Cf. Chatterton-Hill, G., *op. cit.*, p. 209.

sacrifice. It gives a new direction to his efforts and helps him to rise above self to attain this Blessed Vision. He is willing to forego the greatest present enjoyment to win the object of his hope. The discouragement that springs from a man's sense of failure or weakness will be overcome by the hope that in the moment of need, God will strengthen him. "I can do all things in Him Who strengtheneth me."[16] The virtue of hope may be entirely independent of the natural disposition, and should be studiously cultivated. Above this natural virtue, reinforcing it and furnishing motives of far greater buoyancy and an energy of undying attraction, is the supernatural virtue of hope based upon the promises of Christ.

Man's love for his fellow-man is, and of necessity must be, the bond of Christian society. It springs from his faith and hope in his fellow-man, and in their deepest roots the three virtues are connected. Love of man presupposes faith in him; if not in the existence of actual virtues, at least in the potencies of his nature. Man is by nature a social being with the social instinct. Integration is the fundamental condition of social life. The strongest integrating principle is love. "It is not enough for peace and concord to be preserved among men by precepts of justice unless there be a further consolidation of mutual love."[17] In man are both the egoistic and the altruistic instincts. It is the work of education to adjust these two germinal tendencies; to cherish a cheerful devotion to others and at the same time to preserve the power of moral self-assertion. Left to himself, man would seek only the satisfaction of the egoistic impulse which has its roots deepest in his nature. Yet in the life of the citizen, the continual subordination of the interests of the self-centered instinct to the larger interest of humanity must be secured. The altruistic feeling must increase and dominate the egoistic impulse to such a degree that it will flow out through social life. This is the crux of the question—how can the interests of the individual and of society be reconciled? It is manifest that the two are irreconcilable on any rational basis. According to Benjamin

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[16] Philippians, V, 13.

[17] Saint Thomas, *Of God and His Creatures*, translated by Rickaby, Jos., S J., London, 1905, p. 295.

Kidd,[18] George Chatterton-Hill,[19] F. W. Foerster,[20] and others, that conduct which subordinates the personal interests to the social interests is inspired only by the supernatural sanctions. The arguments of these writers for the objective value of religion are, however, a vindication of Christianity purely from its pragmatic side.

That egoism is the innate impulse is certain, and altruism is developed in proportion as man conceives his fellow-men as beings of the same nature as himself, thinking and feeling as he thinks and feels. As the estimate of the value of his fellow-men grows, and the conception of the relation between the individual and the community becomes clearer, his sympathy grows. To prepare the way for altruism has been the work of Christianity, which teaches the equality of man before God and the value of the individual soul by virtue of its immortality, and which places upon every one the command, "Love thy neighbor as thyself."[21] "No one is aware how deeply and from the beginning that precept [of charity] has been implanted in the breast of Christians, and what abundant fruits of concord, mutual benevolence, piety, patience, and fortitude it has produced."[22] Selfishness obscures the great notes of social duty, and unless it is restrained it becomes an instrument of social disintegration. It is conquered by religion, which by its message of the Cross touches the deepest springs of conduct and awakens the desire of self-sacrifice which lies in *potentia* in the depths of every human heart. "It is the love of one's fellow-man deified in the Person of Christ, and not the vague demands of honor fashioned by dim-sighted justice, which can counteract the promptings of cupidity and the claims of selfishness."[23] Christian charity subordinates the individual aims to social aims, and at the same time recognizes the dignity of the individual irrespective of his social position. It is the bond of fraternity through communion with Christ which rises beyond the limits of society to seek for a

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[18] Cf. *Social Evolution.* New York, 1894, *passim.*
[19] Cf. *The Sociological Value of Christianity, op. cit., passim.*
[20] Cf. *Marriage and the Sex Problem,* translated by Booth, M., New York, 1912, *passim.*
[21] Cf. Kerschensteiner, G., *op. cit.,* p. 51.
[22] Pope Leo XIII, Encyclical Letter, "*Sapientiae Christianae,*" *The Pope and the People,* London, 1912, p. 174.
[23] Wright, T., *Christian Citizenship,* London, 1914, p. 20.

higher sanction for conduct in the Source of Inexhaustible Good. "Human solidarity bids us love our brothers as ourselves, by reason of our common humanity; Christian charity decrees that we love these by reason of the *divinity* in which we alike participate. Human solidarity demands of us that we help others to realize in themselves the ideal of the upright man; Christian charity imposes on us the duty of aiding others to become not manly alone, but God-like. Once more, human solidarity visualizes all things from the bounds of the earthly horizon, and aims at the victory of manhood; Christian charity opens up for us the heavenly horizon, and would have us, through this human victory, win God for others and for ourselves."[24]

Because of the essential spirituality of man's nature, faith, hope and charity form the groundwork of man's character. Faith in fellow-man establishes mutual trust. Hope sustains effort. In hoping, man loves what he holds by faith. These virtues inspire the spirit which should characterize man in all his relationships—of the family, of the community, and of the State. They are actualized in proportion as the will enlightened by the ideal draws upon the energy of the emotional nature to sustain its efforts. Faith, hope, and charity as supernatural virtues do not supersede the natural virtues but suffuse them with light and give them limitless energy from an Infinite Source.

The three virtues, faith, hope, and love, form the fruitful source of the strictly civic virtues, namely, reverence for law, self-control, and patriotism or willingness for disinterested service.[25] Systematic training in these virtues is as important as training in personal efficiency to form the good citizen. Efficiency does not guarantee good citizenship. When it is not lifted above the personal satisfaction derived from it, in either skill or profit, it contributes purely to personal advantage and fosters selfishness. Such individualism is scarcely in harmony with the spirit of cooperation, which is so vital a factor in civic life.

Reverence for law is pre-eminently a civic virtue which has a

[24] Gillet, M. S., O.P., *The Education of Character*, translated by Green, B. New York, 1914, pp. 103-104.
[25] Cf. Shields, T. E., *op. cit.*, p. 144.

twofold aspect, as seen from the viewpoint of those in authority and the viewpoint of the private citizen. What is needed for the legislator, for the administrator, and for the interpreter of law is a deep sense of its inherent value. It is important that they realize that the purpose of government is the common good; that the basis of positive law is the natural law written in the hearts of men; that the primary function of the State is to particularize by law the rights founded in nature; that upon them lies the obligation to give an effective sanction to the law. Then politics will be invested with the noble function of promoting virtue and preventing vice. Then will be realized in fact what in every Christian age has been held a principle, "The government of society is in the nature of a trust, and those who govern are in the position of trustees."[26]

On the other hand, legislation is futile unless the love of law is planted in the hearts of the people, and the habit of obedience to law is steadily formed in the citizens. Coercion, whether of force or of intimidation, is useless to secure the ends of legislation. Public sentiment is a force from without which can never secure whole-hearted loyalty. The spirit of obedience is an internal force, moving the will to act in accordance with conscience which bears witness to the right of authority and the duty of obedience. When the citizen conceives unrestrained liberty as the destruction of peace and order, and law as the guardian of true liberty, and the legislation of the State as the means of securing it, he has the rational basis for obedience to law. To grasp this relationship of law and liberty requires an insight into social conditions and intelligent reflection beyond the reach of the great masses of men. But the inherent binding force of law becomes clear and inspires obedience when the nature and source of civil authority is known. From the beginning, Christian teaching has spoken with certainty: "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation. . . . Wherefore be subject of necessity, not only for wrath, but also for

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[26] Chatterton-Hill, G., *op. cit.*, p. 102.

conscience' sake."[27] Religion lends the support of its high sanction to the law of the State. In so far as man violates the law, provided it conforms to the moral law, he violates the moral law itself. Religion quickens civil duty, therefore, by giving it a supernatural motive. Obedience to law and to those in authority is enjoined upon man's conscience. On the other hand, those who govern are responsible for the welfare of those whom they rule. Civil authority is by delegation from God. Saint Paul insists upon the responsibility of those to whom is committed the affairs of government and enjoins obedience to them, adding, "For they watch as being to render an account of your souls."[28]

Self-control is as essentially a civic virtue as it is a moral virtue. The individual is the only reality and the State is what its citizens are. "That State is undoubtedly the best which can form the most powerful unit while granting the greatest amount of personal and political freedom to the individual, the family, and the community."[29] The State can grant liberty to self-disciplined citizens because they are trained to meet responsibility which is the correlative of freedom. "Natura obediendo vincitur," Newton said. We conquer self by obeying the principle that makes us truly rational beings. This principle is that in the conflict between man's higher and lower self the higher nature shall dominate. The economic view of life that material prosperity constitutes happiness has furthered greed and a disposition to seek ease and softness of life, resulting in hedonism. "The greed of possession and the thirst for pleasure are twin plagues which too often make a man who is devoid of restraint miserable in the midst of abundance."[30] Rationalistic morality is limited to the individual during his lifetime, and makes the greatest amount of personal pleasure the supreme object of life. "Let us eat and drink, for tomorrow we shall die,"[31] is the basic principle and the *summum bonum* of hedonistic philosophy.

Effective morality is inspired by a principle higher than

[27] Romans, XIII, 1, 2, 5.
[28] Hebrews, XIII, 17.
[29] Kerschensteiner, G., *op. cit.*, p. 22.
[30] Pope Leo XIII., "*Rerum Novarum*," *The Pope and the People, op. cit.*, p. 196.
[31] I. Corinthians, XV, 32.

human reason. "A belief in the spiritual destiny of man . . . is the first necessity in arousing and developing a spiritual conscience in the human race, a sense of the bounden duty of resisting the lower self. Unless this feeling has been brought into being, morality has no soul in which to take root."[32] The Christian religion furnishes such a principle. It teaches that "a man's life doth not consist in the abundance of things which he possesseth."[33] "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"[34] Christianity does more than give ideals; it gives the strongest motive possible to inspire conduct, for it furnishes supernatural sanctions and opens the treasures of grace and places Divine power at man's call to help him in the struggle to overcome inherent indolence and selfishness.

A third civic virtue is disinterested patriotism, the essence of which is a devotion to the common good of sufficient intensity to function as disinterested service. It flows from the basic quality of love. All mutual service springs from the bond of charity. Saint Thomas says: "Since the love of parents includes the love of kin, in the love of country is embraced the love of fellow-citizens and all friends of our country."[35] "It is precisely because the State is bound up so intimately with the homes of a country—the champion of their liberty, the source of their corporate well-being, the promoter of their civilization, the rivet in the links of unity welded by blood-ties, a common language, and national traditions and customs—that patriotism, the love of our fatherland, really consists of the love of our fellow-citizens and all friends of our country."[36]

Out of any relations into which men enter, there spring obligations binding upon each party to the relationship. Man's duty of devotion to his community grows out of his relations to others as a member of society, which secures to each individual opportunity for personal development, and demands from him in return a personal responsibility to promote its well-being.

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[32] Foerster, F. W., *op. cit.*, p. 131.
[33] Luke XII, 15.
[34] Matthew XVI, 26.
[35] *Summa Theologica*, Ia, IIae, Q CI, A. 1.
[36] Wright, T., *op. cit.*, p. 61.

There is much confusion of mind as to what constitutes patriotism. It is a distorted idea of this civic virtue that it consists in saluting the flag, in singing "America" and "The Star Spangled Banner" and in exalting national heroes. These are the sign and symbol of patriotism and a stimulus to patriotic feeling, and have their place, but they are not its essence. The characteristically essential note of patriotism is the willingness to subordinate private interests to the public good. The problem is how to restrain the selfishness of the individual and to strengthen his feeling of social solidarity. This is a world-old problem. Plato attached great importance to devotion to the community, and he criticized the politicians in power in his day. Even against Pericles, the greatest figure of Athens, he brought grave indictment: "Whom has he made better? For we have admitted that this is the statesman's proper business. And we must ask the same question about Pericles, and Cimon, and Miltiades, and Themistocles. Whom did they make better? Nay, did not Pericles make the citizens worse? For he gave them pay, and at first he was very popular with them, but at last they condemned him to death. . . . And Pericles, who had the charge of man, only made him wilder, and more savage, and unjust, and therefore he could not have been a good statesman."[37]

The same problem exists today in an acute form. Instead of realizing the duty of assisting the State to fulfill its functions in the interests of the community, men are apt to look upon it as the artificial creation of politicians of which they may remain independent at will. The State is the completion of the life of the individual, without which he could not wholly live, and to whose interest he must be willing to sacrifice his own. Here it becomes apparent that the distinct civic spirit is important, and that the moral virtue of self-control be expanded into the civic virtue of devotion to the common good. By the civic spirit is meant an abiding interest in the welfare of the community, city, and state, and a sense of civic obligation derived from the general sentiment of fraternity towards all mankind,

[37] "Gorgias," *Dialogues of Plato*, translated by Jowett, B. London, 1892, A. 515, 516.

but quite distinct from such sentiment. It is the sentiment which constitutes the essence of public-spiritedness.

Man's feeling of citizenship is a realizing sense that his personal aims and objects are essential constituents of the purposes of a definitely organized community, extending from his own social group to the national administration. Personal interests must be extended to general interests. The citizen should know in proportion to his capacity what the nation really is, what things are vital to its well-being, and what his duty to it is. He should not only uphold the law, but he should strive to improve it and the methods of applying it, all of which require civic preparation. The citizen may have the civic intelligence, however, and yet lack the civic virtues. "Civic knowledge may be possessed by the most hardened egotist as well as by the most arrant rogue, and civic virtues may be found where knowledge of the work and workings of a State is entirely absent."[38] The essential aims of a nursery of civic virtue should be to give the individual a proper grasp of the relation between the interests of the individual and those of the State, but more especially to give the spirit of the willingness for disinterested service and to force the individual to practice it. Once this distinctly civic virtue finds place in the natural character, the civic responsibility of the citizen will be essentially deepened. How can this difficult task be accomplished? It is the reappearance of the old question, how can the interests of society and of the individual be reconciled? "The needs of society and the needs of the individual can be satisfied only if we seek outside this finite life for a principle reconciling the two."[39] Undoubtedly, the element of self-sacrifice is the vital factor in the solution of the problem. This answer leads to the further problem which lies at the heart of the task of training for disinterested citizenship; namely, how can the spirit of self-sacrifice be cultivated in the school?

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[38] Kerschensteiner, G., *op. cit.*, pp. 97, 98.
[39] Chatterton-Hill, *op. cit.*, p. 204.

CHAPTER II

THE MEANS OF TRAINING FOR CITIZENSHIP IN THE COLONIAL AND TRANSITIONAL SCHOOLS OF OUR COUNTRY

The present is the outcome and development of the past. A knowledge of the basic educational elements which made good citizens in the germinal past of our country should illuminate the present complex problem of how to educate the youth to serve the interests of the group. There was no national spirit in the colonial days, but there was heroic devotion to the general good of the community. That the colonists were filled with the spirit of constructive citizenship and the spirit of disinterestedness, which is the essence of true patriotism, is an unquestioned fact, which warrants an inquiry into the education that must have contributed in some degree to form their character; to make them seek the fulfillment of duty rather than self-aggrandizement; to make them men who preferred the common welfare to the advancement of their own interests.

The educational facilities of the colonists were primitive. To enter upon a full account of their schools is entirely beyond the scope of the present paper, which is concerned only with civic education. Only in so far as a consideration of general education illuminates the special problem of training for citizenship does it lie within the province of this inquiry. The principle that the education of a free people is the essential condition of the preservation of its liberties was widely held in the colonial period, but there was not a glimpse of specific training for citizenship. Although we are directly concerned with the teaching of disinterested patriotism, yet, inasmuch as the moral interests of life are the deepest and most far-reaching influences upon conduct, all moral education and character building is intimately related to specific civic education. "To isolate the formal relationship of citizenship from the whole system of relations with which it is actually interwoven; to suppose that there is some one particular study or mode of treatment which can make a child a good citizen; to suppose, in other words, that a good citizen is anything more than a thoroughly efficient and serviceable member of society, one with all his powers of

body and mind under control, is a hampering superstition which it is hoped may soon disappear from educational discussion."[40] The citizen must be a good man in order to be a good citizen.

The earliest impulses which education in the colonies received came from several sources, corresponding to the type of colonist. They had all come from Europe. They founded schools patterned closely after those of the country from which they themselves had come. "The seventeenth century was, therefore, for American education distinctly a period of 'transplantation of schools,' with little or no conscious change; and it is only toward the middle of the next century, as new social and political conditions were evolving, . . . that there are evident the gradual modification of European ideals and the differentiation of American schools toward an ideal of their own."[41]

The first schools were those of the Spanish Franciscans in Florida and New Mexico, which were in existence in 1629, four years before the establishment of the oldest school in the thirteen eastern colonies.[42] These were, therefore, the first elementary schools in the present territory of the United States.

Permanency of education, however, which is a prerequisite of organized educational effort, began in the eastern colonies, and there three types of school organization found place: (1) The parochial system in New Netherlands and the other middle colonies. (2) The *laissez faire** method in Virginia and the four other southern colonies. (3) The governmental system in Massachusetts and most of the other New England colonies.[43] The colonists had come to America to establish institutions in conformity with their own ideals. Religious interests dominated, and education was formed almost without exception on a religious basis.

The earliest of these educational foundations was made in New Amsterdam in 1633 by the Dutch,[44] where, besides reading,

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[40] Dewey, J., *Moral Principles in Education*. Boston, 1909, p. 9.

[41] Graves, F. P., *A Student's History of Education*. New York, 1915, p. 188.

[42] Cf. Burns, J. A., *The Catholic System in the United States*. New York, 1908, p. 39. Cf. *Report of Commissioner of Education*, 1903, Vol. I, p. 555.

* We accept the use of this term not in the sense of indifference, but rather in the sense of lack of system due to geographic and social conditions.

[43] Cf. Graves, F. P., *op. cit.*, p. 190.

[44] Cf. Dexter, C. G., *History of Education in the United States*. New York, 1904, p. 12.

writing, and ciphering, catechism and the prayers of the Reformed Church were taught. Wherever a church was built, there in its shadow was the school. This parochial system was characterized by a distribution of control between Church and State. The church was granted the right to examine teachers, enforce the religious test, and make the appointments; the legal support was vested in the civil authorities.[45] In the opinion of some historians of education, the parochial system of New Netherlands gave the principle of free universal education in our country.[46] With the conquest of this colony by the English in 1674, the parochial system was supplanted by the *laissez faire* method that prevailed in the southern colonies.[47] After the English took possession of New York, the largest provision for elementary schools in the colony was made by the Society for the Propagation of the Gospel in Foreign Parts, which had been organized in England to promote Christian knowledge by erecting catechetical schools and diffusing the Scriptures and the liturgy of the Established Church. At the time of the Revolution, it maintained more than twenty schools in New York,[48] and had spread to all the other colonies except Virginia, where its work was not thought necessary. While discriminating against other denominations, it manifested great zeal in extending the education and religion of the Established Church in the colonies.[49] After 1750, on account of the bitter opposition of the colonists to the society, owing to its royalist sympathies, it abandoned its schools. In 1806 the "Society for Establishing Free Schools in the City of New York" was incorporated, and it founded the first free school for children who were not provided for by any religion or society, with the aim to inculcate the truths of religion and morality contained in Holy Scriptures.[50] For more than thirty

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[45] Cf. *Ibid.*, p. 15; Graver, *op. cit.*, 194.

[46] Cf. Dexter, *op. cit.*, p. 14; Draper, Andrew, "Public School Pioneering in New York and Massachusetts," *Educational Review*, Vol. III, p. 314.

[47] Cf. Graves, F. P., *op. cit.*, pp. 194–95.

[48] Cf. Boone, R. G., *Education in the United States*. New York, 1890, p. 53.

[49] Cf. Graves, F. P., *op. cit.*, pp. 235–36; Parker, S. C., *The History of Modern Elementary Education*. Boston, 1912, p. 228.

[50] Cf. Parker, S. C., *op. cit.*, pp. 243–45; Hall, A. J., *Religious Education in the Public Schools of the State and City of New York*. Chicago University, 1914, pp. 22–40.

years the society received funds from the State to carry on its work. During the same interval, and on the same grounds and for the same purpose, Hebrews, Presbyterians, Methodists, and Catholics applied to the legislature for funds. In 1842, after a controversy of twenty years, the legislature enacted a law to the effect that no portion of the school funds was to be given to any school in which religious sectarian doctrine should be taught. In 1853 the Public School Society transferred its property to the city Board of Education.[51]

In colonial Pennsylvania, elementary education remained entirely in the hands of the church and neighborhood organizations, all actuated by religious motives. The second general assembly of the colony in 1683 passed a law requiring that all children be taught, so that at the age of twelve they could read the Scriptures and write. Owing to the conflicting religious interests of the cosmopolitan population, the law was not enforced. The tolerant attitude of the Quaker government had attracted a great many religious immigrants. These included Methodists, Baptists, Presbyterians, Lutherans, and others. In the eastern part of the State each denomination set up a school in connection with the church. The church school organization of Pennsylvania was similar, therefore, to that of New Netherlands, except that there were several parochial systems instead of one. In the western part, where the population was more sparse and the communities were of a more heterogeneous character, neighborhood schools were established by the cooperation and voluntary subscription of a few families. The parochial schools and the neighborhood schools continued in operation, and furnished nearly all the elementary education in Pennsylvania until 1834, when a state educational system was established.[52] That religion was a strong force in the lives of the people of the colony is evidenced by the opposition which they raised to this public school legislation. "Several religious denominations, almost in a body, placed themselves in opposition to the new law. The Catholics and the Episcopalians, who have in later years most favored parochial schools, were then

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[50] Cf. Parker, p. 246. Cf. Hall, *op. cit.*, p. 61; *Laws of New York*, 1842, pp. 187, 188.

[52] Parker, S. C., *op. cit.*, pp. 62, 63. Graves, F. P., *op. cit.*, pp. 195, 262.

too weak and too much scattered to make effective opposition, if they were so disposed; but the Friends, the Lutherans, the Reformed, and the Mennonites, with many notable Low Church exceptions, wherever sufficiently numerous to form congregations, very generally united in voting against the free school law and taxes for free schools. But what went hardest with most of them was to sever the tie that had bound them in one church and school, to divorce what, in their view, God had joined together, to secularize the school and be compelled to educate their children where they could receive no positive religious education.[53] The population of the two remaining middle colonies, New Jersey and Delaware, were cosmopolitan, and the same conditions obtained as in Pennsylvania. The parochial school was established by some of the denominations in those colonies, but the *laissez faire* method prevailed.[54]

Virginia stands as the type of the aristocratic colonies of the South, which reproduced, in a measure, the distinction of classes found in England. A marked division existed between the land owners and the masses, which included indentured servants and other dependents. Accordingly, the means of education for each class differed. The classical secondary and higher education was provided for the upper classes, but there was very little elementary training, except in private dame schools and the catechetical training by the clergy. Besides these forms, there were the tutorial system, both elementary and secondary, for the children of the wealthy, and some form of the old English industrial training, through apprenticeship, for orphans and children of the poor.[55] Yet we infer from the legislation which is recorded on the statute books for 1646 that there must have been a number of elementary schools in operation in Virginia, or else that elementary training was common in the home: "All overseers and guardians of such orphans are enjoined by the authority aforesaid to educate and instruct them according to their best endeavors in Christian religion and in rudiments of learning, and to provide for them necessaries

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[53] Wickersham, J. P., *History of Education in Pennsylvania*. Lancaster, 1886, pp. 319, 320.
[54] Cf. Graves, F. P., *History of Education*. New York, 1915, p. 103.
[55] Cf. *Ibid.*, p. 83. Parker, S. C., *op. cit.*, p. 307.

according to the competence of their estates."[56] Fiske, writing of compulsory education, says: "There was, after 1846, a considerable amount of compulsory education in Virginia, much more than is generally supposed, since the records of it have been buried in the parish vestry books. In the eighteenth century we find evidences that pains were taken to educate colored people. In the 'old field schools' little more was taught than the three R's, but these humble institutions are not to be despised, for it was in one of them that George Washington learned to read, write, and cipher."[57] In keeping with English precedents, the children of the poor, wards, and oprhans were taught a trade by the masters to whom they were indentured. The nearest approach to the elementary school was the plantation "field school," founded by the voluntary cooperation of a group of neighbors and supported by tuition fees.[58] While the great majority of the children were attending denominational, private, and field schools, a system of subsidies was established by legislation in the literary fund for public education. This policy of subsidization was regarded as an effective means of educating public opinion for the promotion of schools.[59]

In Maryland educational activity began in 1634. In Lord Baltimore's party were two Jesuit Fathers who started at once to teach the Indians. The bequests for the establishment and endowment of free schools point to the existence of such institutions where reading, writing, ciphering, and Christian Doctrine were taught.[60] Catholic missionary and parochial schools have played an important part in the educational history of the State, the first of the former for the Indians having been established as early as 1677.[61] The persecution of the Catholics after 1689 closed their schools. An act of the legislature in 1704 imposed upon Catholics who should keep school or take

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[56] Clews, E. W., *Educational Legislation and Administration of the Colonial Governments*. New York, 1899, p. 355.

[57] Fiske, John, *Old Virginia and Her Neighbors*, Vol. II. Boston, 1890, p. 226.

[58] Cf. Graves, F. P., *History of Education*. New York, 1915, p. 85.

[59] Cf. *Ibid.*, p. 88.

[60] Cf. Davis, G. L., *The Day-star of American Freedom*. New York, 1855, pp. 146–47. Neill, E. D., *The Foundation of Maryland*. Albany, 1876, pp 91–97, 127–129.

[61] Dexter, E. G., *op. cit.*, p. 65.

upon themselves the education, government, or boarding of youth, the penalty of transportation to England.[62] In 1696 a serious endeavor had been made by the colony to support schools in every county by direct taxation. Eight years later the fund was increased by a duty upon imports and exports. The plan, however, met with but little success before the Revolution.[63]

South of Virginia there were no schools until after the beginning of the eighteenth century. In the Carolinas during the first half of that century, schools of a religious nature were founded in connection with churches. In Georgia the principal educational efforts before the Revolution were in the nature of mission schools for the Indians and a charitable school for orphans.[64] It was the policy of the southern colonists to leave the elementary instruction to the family. Here, as in the middle colonies, the people, instead of gathering into towns, as those in New England were required by law to do, settled widely apart. "In the later colonial days it was common for southern gentlemen to send abroad for university educated men, who were duly installed as teachers in their families. At an earlier time, it was still more common in southern states for heads of families to buy teachers in the market as the Romans bought them in the days of Cicero, such teachers being commonly redemptioners, men who had sold their services for a term of years to a shipmaster in payment for their transportation to America, but sometimes, also, convicts who had been expatriated. It was common, too, in the South, and in a less degree in the middle states, for leading families to send their sons abroad to be educated."[65] Of the southern colonies Dr. Boone writes: "It cannot be said that any of the colonies were indifferent to education of any grade any more than they were to the claims of religion and individual honesty. But to some of them these were not matters of public control. It was not

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[62] Cf. Shea, J. G., *History of the Catholic Church in the United States*. New York, 1886, Vol. I., p. 358.

[63] Cf. Dexter, *op. cit.*, p. 65. Graves, *History of Education*. New York, 1915, p. 89.

[64] Cf. Dexter, *op. cit.*, pp. 67–71.

[65] Hinsdale, B. A., *Education in the United States, Monograph*, No. 8, 1900, p. 5.

schools, but free schools which Governor Berkeley denounced. During his short administration he was more than once a generous subscriber to funds for private academies—a policy of conduct entirely consistent with his own and the South's views concerning this means of education; consistent, too, with the practices of all the colonies, or parts of them at some period, even in New England."[66]

In the middle and southern colonies, education did not take on a strongly institutional form. Academies and grammar schools had no firm organization, and common schools were of a voluntary or parochial character. The geographic conditions made the foundation of a school system impossible.

The third type of colonial school organization was that of governmental direction, as worked out in the schools of Massachusetts and Connecticut. The colonial assembly of Massachusetts in 1647 enacted a law requiring each town of fifty families under penalty of £5, to maintain an elementary school, and every town of a hundred families to maintain a grammar (secondary) school. These schools were to be supported by tuition fees or voluntary taxation, and only in case of a deficit should the town be taxed. This act of the Massachusetts General Court may be considered the germ of all of our school legislation, and these schools the beginning of the present school system. According to Dr. Martin, the fundamental elements of the school laws of Massachusetts of 1642 and 1647 are the essential principles of our present State system.[67] Local interest in the maintenance of the schools was followed by a period of decline for a century and a half. The causes of the decadence were many. Two may be cited which have been noted as insuperable obstacles to an organized school system in the middle and southern colonies. These were: (1) The influx of various denominations, as Episcopalians, Quakers, and Baptists, which weakened the alliance of the State with an intolerant church; (2) the dispersion of the population of the towns to frontier settlements.[68] In 1789 the policy of divided schools,

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[66] Boone, R., *op. cit.*, pp. 59, 60.

[67] Cf. Martin, G. H., *The Evolution of the Massachusetts Public School System.* New York, 1894, pp. 14, 15.

[68] Cf. Graves, *History of Education.* New York, 1915, pp. 105, 106. Parker, *op. cit.*, p. 25.

known as "district schools," was legalized; this led to a condition in 1827 which "marks the culmination of a process which had been going on steadily for more than a century. It marks the utmost limit to the subdivision of American Sovereignty—the high-water mark of modern democracy, and the low-water mark of the Massachusetts school system.[69]

The development of the schools of Massachusetts was typical of that of the schools of all New England, with the exception of Rhode Island. In 1650 the Hartford Colony passed a school law similar in details to the Massachusetts law of 1647.[70] In 1655 the law of the New Haven Colony provided that parents and masters should endeavor to teach children and apprentices "to be able duly to read the Scriptures and other good and profitable printed books in the English tongue, . . . and in some competent measure to understand the main grounds and principles of the Christian religion necessary to salvation."[71] In the eighteenth century Connecticut saw the same degeneracy of her district school system that Massachusetts had seen.[72]

Rhode Island was settled for the specific purpose of securing the enjoyment of freedom of thought. School legislation would infringe upon this liberty, and, therefore, none was enacted for nearly two centuries. During the eighteenth century there were voluntary organizations to provide for ungraded schools for the poor. Samuel, writing in 1776, says: "As respects schools previous to 1770, they were but little thought of; there were in my neighborhood three small schools, perhaps about a dozen scholars each. Their books were the Bible, spelling-book, and primer."[73] Unsuccessful attempts were made in 1798 and in the following years to maintain at public expense one or more free schools in each town of the State. In 1828 a basal state law for common schools were passed.[74]

The founders of the schools in the colonies had the religious

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[69] Martin, *op. cit.*, p. 92.
[70] Cf. Graves, *History of Education.* New York, 1915, p. 110.
[71] Quoted by Dexter, *op. cit.*, p. 45.
[72] Cf. *Ibid.*, p. 84, 85. Graves, *A Student's History of Education, op. cit.*, p. 269.
[73] Quoted in *History of Education*, Dexter, *op. cit.*, p. 52.
[74] Cf. *Ibid.*, p. 52. Graves, *History of Education.* New York, 1915, p. 112.

purpose distinctly in view from the beginning. For more than a century and a half, religious instruction continued without interruption. The text-books were essentially religious. In New England and in New York until 1750 the hornbook, the New England Primer, the Psalter, the New Testament, and the Bible were the only books used. The contents of the New England Primer show its religious character and purpose. Besides prayers and the Commandments, it consisted of forty pages of catechism. After 1750 the primer was replaced by a speller, not so religious in character, which, in addition to short readings and lists of words, contained a short catechism, the "necessary observations of a Christian."[75]

In addition to the religious influence of the school in forming the character of the youth in colonial days, there was the vital factor of home-training. The Southern boy was made to feel that one day he would have charge of his father's plantations. Accordingly, a sense of responsibility was cultivated in him, and experience in superintending affairs was required of him. He was encouraged to know the principles of politics and to take an interest in currents events, for he would one day take his place in public affairs. Thus conversant with the principles and details of public service and accustomed to direct, he was fitted for leadership when the Revolution came.[76]

The New England boy was reared under strict discipline. Religion was a dominating force in his daily life; there was prayer morning and evening and regular attendance at church on Sunday. He was taught a profound respect for his parents and teachers and a prompt obedience to their slightest direction. It was important that he should be kept busy every hour of the day. At school he should be diligent. Morning and evening he had his regular duties. Industry and honesty were preëminently cultivated. The youth might drive a sharp bargain, but rather than be guilty of fraud or deception he should suffer poverty. His environment, like that of the Southern boy, was favorable for forming the habit of initiative and self-direction. He began early to see his relations to the other members of the family.

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[75] Cf. Parker, *op. cit.*, pp. 72–80. Hall, A. J., *op. cit.*, pp. 26–30.

[76] Cf. Wertenbaker, T. J., "Home and School Training in the South in the Colonial Period," *National Educational Association Proceedings*, 1906, p. 455.

He identified himself with the large interests of his home and his father's farm and all its fruits with the pride of a possessor.[77]

At the time of the Revolution the schools became less religious. Though religious instruction was not directly affected, it fell into the background. The text-books were made less religious. The New England Primer, used generally from the foundation of the first schools in the colonies, was replaced by the spelling book, which contained less religious instruction. The first was Dilworth's *A New Guide to the English Tongue,* published in 1740 and widely used for fifty years. After the Revolution Webster's Blue Backed Speller, published in 1783, became the most popular text-book for primary schools. Instead of prayers and the religious catechism which were found in the primers, its contents were of a miscellaneous character, consisting of unrelated phrases, sentences, and paragraphs; illustrated fables; and a moral catechism which discussed the virtues and vices, as humility, mercy, revenge, etc.[78] Yet the somewhat religious and the dominantly moral character of the text-books in post-Revolutionary days testify to the religious temper of the time. Between 1800 and 1825 the change was taking place. The ecclesiastical element was gradually eliminated from the text-books, and stories and anecdotes tending to point moral lessons took its place.[79] Murray's English Reader, one of the most widely used readers in the early part of the nineteenth century, contained eighty-four prose selections in the first part of the book, of which fifty-four were distinctly moral, eighteen others religious, and the remaining had a moral or religious motive. The character of the contents points to the fact that moral training and character-building was not a theoretical aim of the schools, but that it was in the very center of the school consciousness, and, therefore, a very practical aim in education.[80]

The movement toward secularization was due to several

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[77] Cf. Brainerd, T., *American Journal of Education,* Vol. XVI., p. 335ff.
[78] Cf. Parker, *op. cit.,* pp. 80–83. Hall, *op. cit.,* pp. 30–36.
[79] Cf. Mahoney, J. J., "Readers in the Good Old Days," *Educational Review,* Vol. 52, p. 217.
[80] Cf. Sisson, E. O., "An Educational Emergency," *Atlantic Monthly,* Vol. 106, p. 59.

causes. The intermingling of the various denominations, giving the school a heterogeneous character, made the teaching of religion by the state school difficult of adjustment. Opposition was raised to the teaching of any one creed. The new political conditions flowing from the independence of government had a tendency to bring about a separation of Church and State. The educational provision incorporated in the Constitutions of five of the thirteen original States at the time of their formation marks the transition and foreshadows the policy of the State to take exclusive charge of the public school and to make it a distinctly civil institution.[81]

The laicization of the schools was the inevitable concomitant of the separation of Church and State. At the beginning of the nineteenth century, legislation began to evolve a secular aim for the schools. "The new order was ushered in so gradually and easily that it is quite impossible to assign to it a definite date. The catechism, the minister as an authoritative religious teacher, and the New England Primer, did not quit the schools at any specified time; they were quitting them for a generation or more. The most significant fact in the long process is the Act of 1827, which declared that the school committees should never direct to be used or purchased in any of the town schools any school books which were calculated to favor the tenets of any particular sect of Christians."[82]

In 1837 began the movement known as the Public School Revival, led by Horace Mann, who promoted the work of secularizing the schools. In order to build up a system of education, he contended for the principle of the exclusion of religious instruction—a principle which he considered essential to his aim. The sectarian issue became fundamental and universal. Mr. Mann issued twelve annual reports, by means of which he built up public opinion and influenced legislatures to join the movement for non-sectarian public schools. In his second report, in 1838, he adverts to the alarming deficiency of moral and religious instruction then found to exist in the schools, and adds further: "Deficiency in regard to religious instruction could only be explained by supposing that school com-

[81] Cf. Draper, A., *American Education*. Boston, 1909, pp. 4, 5.
[82] Hinsdale, B. A., *Horace Mann*. New York, 1898, pp. 211–12.

mittees, whose duty it is to prescribe school books, had not found any books at once expository of the doctrines of revealed religion and also free from such advocacy of the 'tenets' of particular sects of Christians as brought them, in their opinion, within the scope of the legal prohibition. . . . Of course, I shall not be here understood as referring to the Scriptures, as it is well known that they are used in almost all the schools, either as a devotional or as a reading book."[83] Mr. Mann believed thoroughly in the moral value of education. He held, in fact, that education was the only force that could elevate character. He believed in the value of religion as a basis of morality, but to secure the centralization of schools, which would promote state supervision, and the uniformity of curriculum and text-books, the two conditions which he thought were demanded by considerations of efficiency, he urged the secularization of the American schools. In his tenth report he stated three propositions which, in his judgment, described the foundation which must underlie a permanent system of common schools. The second proposition reads as follows: "The property of this commonwealth is pledged for the education of all its youth up to such a point as will save them from poverty and vice and prepare them for the adequate performance of their social and civil duties."[84]

"The full tide of the secularization movement is seen in the legislation enacted from about 1850 on."[85] Before this time there had been very little state legislation regarding religious instruction. About six states favored the religious element; the same number were opposed to it. Most of the civil enactments in regard to it were of a purely local nature. After 1850 the state legislatures undertook the problem; their legislation was concerned not so much with repealing former enactments as in correcting current practices.[86] "The aim of education as set forth in this later legislation was civic, industrial, professional, not religious or ecclesiastical. Morality, character, knowledge, skill were emphasized, but to prepare leaders for

[83] *Report of Commission of Education*, 1894, p. 1635.
[84] Hinsdale, B. A., *op. cit.*, p. 177.
[85] Brown, S. W., *The Secularization of American Education*. New York, 1912, p. 56.
[86] *Ibid.*, p. 57.

the church, to supply a ministry, or to propagate the principles of the Christian religion no longer are mentioned as aims. Law schools, medical schools, normal schools, agricultural schools, and mechanical schools are rovided for, but no favorable mention is made of schools or departments of theology."[87]

To summarize: The history of educational effort from the first colonial settlements to the secularization of the schools, which took place in the second quarter of the nineteenth century, may be divided into two periods: (1) The colonial period, ending in 1776, which was dominated thoroughly by the religious aim and purpose of education. Most of the enactments making provision for religious instruction were prior to 1776. (2) The period of transition from 1776 to 1850, which was marked by a lowering of religious feeling, a growing spirit of religious toleration, and a development of material interests. There was little legislation bearing upon the subject of religious instruction. During this period the middle Western States, rich in public lands, generously responded to the demand for educational funds.[88]

We have indicated the gradual development of the school system from its various beginnings by the colonists to fit the youth of the country to be good men, and, therefore, good citizens, to the time when the State took charge of the schools and supported them by general taxation. During this period of a century and more, the religious and moral elements of the schools were the supreme interests. With the elimination of the religious influence, it is clear, and will be increasingly clear, that some other force should be introduced in order to attain the educational purposes of the schools, which is the training of the youth of the land for citizenship.

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[87] *Ibid.*, p. 57.

[88] Cf. Brown, S. W., *op. cit.*, p. 56. Graves, *op. cit.*, *A Student's History of Education*. New York, 1915, p. 274.

CHAPTER III

THE SPECIFIC MEANS OF TRAINING FOR CITIZENSHIP IN THE SECULARIZED SCHOOLS OF THE UNITED STATES

Confidence in the moral value of intellectual education was the outcome of the philosophy of Enlightenment of the eighteenth century. One of the fundamental principles of Rationalistic philosophy was that ignorance is the source of crime and that mere instruction is sufficient for moral education. It revived the Socratic principle that knowledge is virtue. The intellectual culture of the masses became the aim of the educational leaders, who thought that knowledge would prevent poverty, social evils, and all other vices. It was natural, therefore, that they should urge the adoption of the secularized school to replace the religious school, which, on account of the various denominations existing, presented difficulties of administration. It was thought sufficient that religious education be given in the church and in the home. Intellectual education would prepare the youth for citizenship.

With the growth of the state school, therefore, education became exclusively intellectual. Not that the moral aim was entirely lost sight of, but the great factors of attaining it, the development of appropriate feeling and the discipline of the will, were neglected, and whatever related to character was made informative and incidental. Between the belief of the educational leaders who still held the moral aim supreme, but who believed that moral betterment was bound up with intellectual training, and that view in which the moral values were obscured by the great emphasis placed upon knowledge, was not a fundamental distinction, and a great many of the teachers failed to make it. Promotion was made entirely on intellectual lines. The incorrigible youth was advanced to the next grade if he could write well, regardless of his lack of civic virtue, while the dull, faithful boy with shining civic virtues received only discouragement and was made to repeat his grade. All the discipline which should have been the means of lifting the youth into noble manhood was devised and applied to preserve order in the school room that the intellect might be cultivated.

The legislation of some of the States provided for moral training, but the law was ignored. The Bible was read in some schools. Reading, writing, arithmetic, grammar, and geography were the staple subjects. Very little attention was given to United States history, and there were very few text-books on the subject. Goodrich's *Child's First Book in History,* published in 1834, his *Comprehensive Geography and History,* published in 1850, and Booth's *Pictorial History of the United States* with questions for schools—published in 1854—none of them widely used—and Peter Parley's *History of the World* were the only school texts recorded until Anderson's *History of the United States* was published in 1860. The importance of moral education and its neglect were subjects frequently discussed by the boards of education, but that moral education should be given was unsuccessfully urged. There is no record of any serious attempt or systematic plan to teach morality, though there was a prevailing dissatisfaction with the lack of ethical training, of which the following is a typical instance: "Since, contrary to law, the moral education of the young in our schools has been neglected so as to produce widespread dissatisfaction and complaint, what are the remedies we should apply? In lectures delivered, addresses made, resolutions passed, in meetings on education, instead of intellectual instruction being exclusively pressed on the attention, let this subject be distinctly presented and receive the notice that its paramount importance demands."[89] The curriculum was organized on a purely intellectual basis to furnish the mind with facts and to train it to logical thinking. The emotional life, a rich possession and a potent means of reaching the will, and the training of the will itself, was almost wholly disregarded.

Until the middle of the nineteenth century, the necessity of education as a preparation for citizenship was not distinctly felt.[90] The population was largely rural, and the ordinary man learned the machinery of government as far as he needed to use it by active participation in it. The "town meeting" was the center for political fellowship essential to keeping the civic bond among the citizens. After the great immigration from

[89] *First Report of the Board of Education of Maine,* 1847, p. 84.
[90] Brown, S. W., *op. cit.,* p. 56.

Europe which began with the European revolutionary movements in the middle of the nineteenth century, there was a large population that knew nothing of our Government. Such a situation caused thoughtful men to cast about for some agency in the educational system to teach citizenship. It was in 1859 that the first plea for instruction in civil government in the school was made before the National Educational Association.[91] This first note for specific training in citizenship was sounded by Daniel Reed. "At the national convention of teachers at the Smithsonian Institute, Prof. Daniel Reed, of the University of Wisconsin, delivered a well-timed and judicious address, whose object was to inquire into the competency of the American people to govern themselves, and in its course . . . he alluded to the growth of large cities, the inroads of luxury, and the great delusion that popular government, merely in and of itself, is enough to save our nation and its liberties. In this view he strongly advocated the addition of constitutional studies to the usual school studies."[92] Other petitions for civic instruction were made about this time. The appeals were considered favorably, and the recognition of the need of such instruction became widespread. The movement began with the study of the text of the Constitution of the United States. A copy of this document was appended to the United States histories which had been introduced into the schools,[93] and the pupils were required to memorize it. Somewhat later separate small texts were written, and these took the Constitution, clause by clause, with brief explanations. No consideration was given to state and city government.[94] The idea continued to prevail among educators that ethical values consisted in the analysis of social relations, affording insight into the structure and working of society. The great majority of teachers were entirely occupied with the intellectual aims to the neglect of the ethical training. In 1870 the Annual Report of the Board of Education of Rhode Island on Moral Training states: "The most important part of all education is too often neglected amid the

[91] Cf. Sullivan, James, *Report of Association of History Teachers of Middle States and Maryland*, 1913, p. 48.
[92] *The Washington National Intelligencer*, August 11, 1859.
[93] Cf. Anderson's *History of the United States*. New York, 1860.
[94] Cf. Sullivan, J., *op. cit.*, p. 30.

daily cares. Too much reliance is placed upon instruction elsewhere, forgetting that it is precept upon precept, given everywhere and rendered in every condition in which the child is placed in the changing circumstances amidst which he is thrown, that the training of the child to righteousness and holiness must be carried forward. The committee would urge upon the teachers a more earnest attention to this important matter."[95]

In 1875, at the National Educational Association, severe criticism was made upon the purely intellectual aims that had given direction to the educational energies of the schools. Granted that the public schools were to train for citizenship and that good citizenship demanded fullness of manhood, how would men of integrity be formed, it was asked, without the cultivation of conscience? The most stupendous problem to face was how to educate the youth for the good of the State while the State was careless of moral instruction.[96]

That the leading educational thinkers, however, placed very little emphasis upon the moral element in education is evidenced by the almost total absence of that subject from the reports of the educational discussions of those years. Two instances will illustrate this point. The Report of the Committee of Ten, made in 1893, pursuant to the direction of the National Educational Association, is recognized universally as the most important educational document ever issued in the United States.[97] Its original committee included among its members, Dr. C. W. Eliot, chairman; Dr. W. T. Harris, and Dr. J. B. Angell. This committee organized conferences on the following subjects: Latin, Greek; English; other Modern Languages; Mathematics; Physics; Astronomy and Chemistry; Natural History (Biology, including Botany, Zoölogy, and Physiology); History, Civil Government and Political Economy; Geography (Physical Geography, Geology, and Meteorology). They appointed for each of these nine subjects a subcommittee

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[95] *Twenty-fifth Annual Report of the Board of Education of Rhode Island*, 1870, p. 36.

[96] Cf. Magoun, G. F., "Relation and Duties of Education to Crime," *National Educational Association Proceedings*, 1875, p. 121.

[97] Cf. Calkins, N. A., "Prefatory Note," *Report of the Committee of Ten on Secondary Studies*, p. 111.

of ten members to meet in conference and to make a report and specific recommendations concerning the selection of topics in each subject, the best methods of instruction, and the desirable appliances or apparatus, and, as far as practicable, the allotment of time to each subject. One hundred expert educators addressed themselves to the task of issuing a report dealing with all the aspects of the secondary schools.[98] In this report of two hundred and forty-nine pages there is a very meager reference to the vital subject of moral training. The few scattered sentences bearing upon this question, both directly and indirectly, would not occupy more than three or four pages. In the treatment of the teaching of English no reference was made to the opportunity offered for inspiring with high ideals. The report of thirty-eight pages on history, civil government, and political economy contained slight references which might be grouped on a page. Perhaps the strongest statement made was: "Another very important object of historical teaching is moral training," which received no amplification, and in the summary of purposes of historical study was entirely forgotten.[99] With the exception of a slight reference to the possibilities of emotional and volitional training in one of the minority reports,[100] the great subject of character-formation was not so much as spoken of in the report. This fact is all the more remarkable, as the Committee of Ten stated expressly that the secondary education was not for the purpose of preparing boys and girls for colleges, but to prepare for the duties of life.[101] The supreme and practically the only aim recognized was the training of the powers of observation, memory, expression, and reasoning.[102]

The report of the Committee of Fifteen dealing with the value of correlation of studies in the elementary curriculum, supplementing the Report of the Committee of Ten, was issued in 1895. It was the work of five educators of national eminence, of whom Dr. W. T. Harris, the chairman, wrote the body of the

[98] *Report of the Committee of Ten on Secondary School Studies.* Chicago, 1894, pp. 4, 5, 13.
[99] Cf. *ibid.*, p. 170.
[100] Cf. *ibid.*, p. 57.
[101] Cf. *ibid.*, p. 51.
[102] Cf. *ibid.*, p. 52.

report. He named grammar, literature, arithmetic, geography and history as the staple subjects,[103] and mentioned other branches, as vocal music, drawing, manual training and others which could lay claim to a place on the program; last of all, "instruction in morals and manners which ought to be given in a brief series of lessons each year with a view to build in the mind a theory of the conventionalities of polite and pure-minded society." Then as if conscious of the lack of provision for moral education and of the insistent need of it, the writer added, "the higher moral qualities of truth-telling and sincerity are taught in every class exercise that lays stress on accuracy of statement."[104] The recommendations concerning the teaching of each subject make no reference to moral training, nor does the program for the eight years of the course give any place even to the "brief series of lessons" to teach the conventionalities of society.

Since the secularization of the schools had taken place, society had grown in complexity of structure and operation and the demands upon man's moral strength were becoming greater. In 1888, thinking men observed that the spirit of loyalty and devotion which had been fostered by the Civil War was giving place to political corruption. The dishonest municipal administration, the party politics in the hands of spoilsmen, the monopolies and the conflict between capital and labor were becoming a menace to the stability of the country.[105]

When the people realized that the vital question of the country was how to check the grasping private interests that were flourishing at the expense of the common good, they looked to the schools as the effective agency to arrest the evil, recommending that patriotism be taught. The more the attention was directed to the training in citizenship which the schools should give, the more apparent was the prevailing neglect of this aspect of education.

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[103] Cf. *Report on Correlation of Studies by Committee of Fifteen.* Bloomington, 1895, p. 37.

[104] Cf. *ibid.*, p. 43.

[105] Cf. Baldwin, J., "The Culture Most Valuable for Educating Law-abiding and Law-respecting Citizens," *National Educational Association Proceedings*, 1888, pp. 111, 112. Cf. Sheldon, W. E., *ibid.*, "Discussion," p. 157. Cf. Preston, J., "Teaching Patriotism," *National Educational Association Proceedings*, 1891, pp. 102, 103, 109.

Signs of the movement of conscious and purposeful training in citizenship, not always fruitful in its results, came to notice about the year 1890. Since that time various methods have been employed which may be classified under the captions:

I. The Teaching of Emotional Patriotism.
II. School Organizations, especially the School City and School Republic.
III. Civics Courses.
IV. Community Civics.

I. The Teaching of Emotional Patriotism

The teachers were urged to cultivate patriotism, and to arouse the youth of the school to an appreciation of their national heritage of a free government and their correlative duty of loyalty. By inspection of the schools of New York City in 1888, it was discovered that there was an almost total lack of patriotic sentiment even among American children.[106] To overcome this general indifference it was decided that systematic means of teaching patriotism should be devised. The president of the New York Board of Education suggested that national flags and the portraits of Washington and Lincoln be presented to the schools and that instruction in patriotism be made an integral part of the curriculum. Accordingly, morning exercises of a formal patriotic nature were introduced and daily observed, during which the American flag was displayed in front of the assembled school.[107] The ceremony of saluting the flag and pronouncing the oath of allegiance to it became popular and widespread. The commemoration of significant events in our national history, as Memorial Day, and Patriots' Day, and of the birthdays of Washington and Lincoln; lessons in history and biography; the singing of national hymns; the memorizing and rendering of patriotic masterpieces were other features of this system. Colonel Balch of New York City devised an elaborate method of making the flag the reward of good conduct, thereby recognizing the essential character of

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[106] Cf. Baldwin, J., *op. cit.*, *National Educational Association Proceedings*, 1888, p. 111.
[107] Cf. Balch, G. B., *Methods of Teaching Patriotism*. New York, 1890, pp 12–60.

citizenship. According to his plan, the flag should be conferred, (1) as a badge upon the student of each class excelling the rest of his class in good conduct, to be worn as a sign of his fitness for citizenship; (2) as a class flag, to be displayed in the room of the class which had excelled during the preceding week in punctuality and conduct. The class flag, borne by the standard-bearer, should be presented to the assembled school and the pupils should salute it with ceremony. His plan included a number of ingenious devices adding solemnity to the exercise in order to move the children to reverence the flag.

A feature of this effort to revive patriotism was the general interest manifested by the legislators in the display of the flag from school buildings. In 1889 the legislatures of Pennsylvania and Wisconsin authorized the school boards of those States to purchase national flags; the legislature of New York took similar action in 1890;[108] flag-law became operative in Illinois in 1895, requiring, under penalty, that the flag should float from every school-house from 9 a. m. to 4 p. m., when school was in session. The Massachusetts flag-law was passed in the same year;[109] that of Ohio, in 1896;[110] the other States adopted similar flag measures during this time.

The observance of Flag Day, June 14, was inaugurated in 1890 by the Connecticut Society of the Sons of the American Revolution.[111] The first recognition of the day by the New York schools was on June 14, 1889, when Prof. G. B. Balch, head of a free kindergarten for the poor, established the custom, after which it was adopted by the board of education.[112] The day was first recognized by the State when, at the request of the Sons of the Revolution, the governor of New York ordered the flag raised on all public buildings in the State, June 14, 1894.[113]

A new impetus to the teaching of patriotism was given when the movement was begun to observe Peace Day on May 18, in

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[108] Cf. Balch, G. B., *op. cit.*, pp. 65, 66, 68.
[109] Cf. *Report of the Commissioner of Education*, 1895, Vol. II, p. 1652.
[110] Cf. *Report of the Commissioner of Education*, 1901, Vol. I, p. 157.
[111] Cf. *Sons of American Revolution Historical Papers*, No. 5, 1902, p. 6.
[112] Cf. Walsh, W. S., *Curiosities of Popular Custom*. Philadelphia, 1898, p. 433.
[113] Cf. Schauffler, R. H., *Flag Day*. New York, 1912, p. 7.

commemoration of the opening of the First World Congress in 1899 in the interests of international peace. It aimed to stimulate the cultivation of the sentiments of justice and peace. The schools in twelve States had made it a patriotic function when, in 1907, the state superintendents at their annual convention recommended to all schools the observance of the anniversary of the First Hague Congress.[114]

The efforts to teach patriotism did not attain the desired results. In a great many schools the majority of the pupils are of foreign birth or parentage. In the city of Chicago more than two-thirds of the pupils are of that class; twenty-six nationalities make up its complex school population.[115] The population of many other cities is not less complex. The supreme aim seems to have been to Americanize or to denationalize these pupils as quickly as possible and, in the process, fundamentals have been overlooked. In the zeal to teach the child patriotism and to inoculate him with American ideals, the school has given him the wrong attitude toward his national traditions and often toward his parents, so that he may have even contempt for their dress, habits, language, and belief.[116] Once the child loses respect for his parent, the ground for character-building is cut from under his feet, and lessons in patriotism are useless. The children of immigrants often become interpreters of American ways to their parents and grow up without training because the family relationships have been reversed.[117] A primary essential in the training of children of both immigrant and native parents is a deep respect and affection for their parents. The process of reducing at once the children of foreign extraction to one amalgam in the smelting pot of races makes too abrupt the breaking of family traditions. The consciousness that a child has a family history worth preserving is a potent influence inspiring him to bear himself worthily.[118]

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[114] Cf. Mead, L. A., *Patriotism and Peace.* Boston, 1910, p. 21.

[115] Cf. Abbott, G., "The Education of Foreigners in American Citizenship," *National Municipal League, Buffalo Conference*, 1910, p. 374.

[116] Cf. Dewey, J., "The School as a Center of Social Life," *National Educational Association Proceedings*, 1902, p. 377.

[117] Cf. Abbott, G., *op. cit.*, p. 375.

[118] Cf. Hall, G. S., *Educational Problems*, Vol. I., p. 338. Dewey, J., *op. cit.*, p. 375.

The civic pageant is a positive illustration and an effective means of preserving the ancestral traditions of each nationality and at the same time of fusing all races into one whole, thus cultivating true civic consciousness. A great many of our cities have presented such pageants. The school children have participated, impersonating the human history of the neighborhood, beginning with the Indians and ending with the rise of the school-house; then the nationalities, varying in number with the complexity of the population, each contributing a spectacle of something worthy in its national life.[119] The civic pageant is a distinct contribution to the forming of civic consciousness by removing race prejudice and invoking the interest of the entire community, including every nationality and color.

At the convention of the National Educational Association in 1905 it was stated that the attempts at teaching patriotism were ineffective and that more vital training was needed: "Our instruction in civics is largely a sham. It is so much easier to teach the oath of allegiance to the flag than to teach a community to keep the fire escapes free from encumbrances. It is more interesting to prepare a program for patriotic celebration than to secure from a tenement-house population a respect for house laws. It is so much easier to teach children to wave small flags while singing "The Star-Spangled Banner" than to teach them to separate the ashes from the garbage, as is required in large cities. It is because we do not teach the important city ordinances and the reasons underlying them that the violation of laws is so common."[120] At the same convention the following significant resolution was adopted: "The association regrets the revival in some quarters of the idea that the common school is to teach nothing but the three R's and spelling, and takes this occasion to declare that the ultimate object of popular education is to teach children to live righteously, healthily, and happily, and to accomplish this object it is essential that every school inculcate love of truth, justice, purity, and beauty through study of biography, history, ethics, natural history, music, drawing, and manual arts."[121]

[119] Cf. "Pageant of the Nations," *Survey*, 1914, Vol. 32, pp. 209–10.
[120] Richman, J., "The Immigrant Child," *National Educational Association Proceedings*, 1905, p. 117.
[121] *Ibid.*, p. 43.

II. School Organizations

Student organizations have been regarded a valuable means of developing social relationships and, therefore, of preparing for citizenship. These clubs exist in some form of student activities in every school and they have been utilized to a greater or less degree by teachers as self-directed groups to develop initiative and responsibility in the members for the welfare of the group. "The school and college fraternities and teams should be fore-schools of citizenship, cultivating its basal virtues."[122]

Student government has been adopted in a number of schools to cultivate self-control, personal responsibility, and social conscience. The scheme as it has been worked out varies widely in elaborateness and in the points which fall within the range of pupil government. In the college, cheating in examination is often the only matter dealt with. In the high school, other questions of school discipline are considered. In the grades, every civic duty and even matters of personal morality are included. It is conceded by some that pupil government can be successfully carried out in the sixth, seventh, and eighth grades. Pupil organization to cultivate community spirit and to give an insight into civic life has been tried in many schools. A typical instance obtains in the Horace Mann School, in New York City, introduced eight or nine years ago. Each grade above the third elects a delegate to the Horace Mann Association, a kind of school parliament elected to deal with affairs concerning all the student activities. The supervision of the recess periods in the elementary school is also a function of student government in this school. The teachers recommend it because it secures the cooperation of the students.[123]

The children in the lower grades in the schools of Boston, under the direction of Dr. Colin Scott, form themselves into spontaneous groups on the basis of mutual attraction to cook, sew, model in clay, dramatize plays, etc., one class forming as many as fourteen groups, which he seeks to utilize in cultivating the spirit of cooperation. He allows three-quarters of

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[122] Hall, G. S., *Educational Problems, op. cit.*, Vol. II, p. 674.
[123] Reply of the principal to questionnaire.

an hour a day for group work and looks rather to the social and moral effect of the organization than to the artistic perfection of the work. The chief aim is to develop the group bond upon that as a basis, to cultivate loyalty to one another, and to promote the sense of honor and of responsibility.[124]

The Good Citizens' Clubs have been organized in the schools of New York City, Philadelphia, Chicago, and many other cities to arouse the pupils to the ideal of service which they should render in some measure in return for what the community does for them. The Good Citizen Club of the Pierce School, Brookline, Mass., founded in 1906, is typical of these organizations. It consists of fifty-two members; two boys and two girls of each of the thirteen grammar schools of the city are chosen, each set by the members of their own school. Only pupils with a clear record can be candidates. The boys keep the streets free from littered paper and rubbish; they make school gardens; the members of the manual training class contribute the products of their skill to the school. The girls are helpful to the teachers in preparing illustrative material for class, etc. To maintain interest, meetings of the Good Citizen Club are held weekly, at which reports of the preceding week are given.[125] This organization has been in existence for more than ten years and is at present doing systematic work.[126]

An elaborate form of self-government in the grades was conceived and developed by Bernard Cronson in Manhattan School, No. 135, New York City. In 1902 he organized the four upper grades of 400 Italian children into a city, of which each class was a borough. A constitution and by-laws were adopted and governmental functions were borrowed from city administration. The boys made out and audited financial reports, mapped out imaginary cities with parks and with fire, health and police departments. His plan was especially successful in overcoming the habit of truancy, and in creating an interest in the study of history and of social and civil insti-

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[124] Cf. Scott, Colin, *Social Education*. Boston, 1908, pp. 114–170.

[125] Cf. McSkimmon, M., *American Institute of Instructors Proceedings*, 1908, p. 264 ff.

[126] McSkimmon, M., Reply to questionnaire.

tutions.[127] At Mr. Cronson's death, his plan of self-government in the Manhattan School, No. 135, was abandoned.[128]

The most widely known experiment in student-government is the school city or school republic, founded in 1897 by Mr. Wilson Gill, of Philadelphia. The distinct purpose of the school city is to train in citizenship.[129] The method combines the objective method of teaching civics with student government, both in principle and in details. Because the school city places the discipline of the school in the hands of the pupils supervised by the principal, and because the author aims to develop his purpose through self-government, it is properly classified under student organizations. Mr. Gill saw the corruption among men interested in local government and the lack of interest in another large class of otherwise good men. To overcome the active selfishness of the first class and the apathy of the second, he formulated the plan of the school city. It consists in organizing each school as a self-governing community, all the members of which are citizens, and constitute a miniature city; this city is governed by officials elected by the citizens from among themselves. The principal grants a charter, incorporating the school into a municipality. Each room is organized into a city ward. The citizens elect a mayor; a city council consisting of boys and girls, one from each room; three judges; a sheriff and other officials. The mayor appoints, and the council confirms the appointments of commissioners of health, public works, police, and other departments. When the unit of organization is the State and each room constitutes a city, the system is known as the school republic.[130]

The plan of the school city is based upon three principles: First, that the individual's success in life depends upon his willingness to cooperate with others; second, that with the opportunity, the individual rises to responsibility; third, that citizenship is an art, which to be learned must be practiced. The advocates of the system emphasize its possibilities to

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[127] Cf. Cronson, B., *Student Government*. New York, 1907, p. 107 ff.
[128] Letter of the present principal to the writer.
[129] Cf. Gill, Wilson, *The New Citizenship*. Philadelphia, 1913, p. 670.
[130] Cf. Gill, Wilson, *op. cit.*, p. 53 ff.

develop in the school the spirit of democracy in contrast to the spirit of monarchy suggested by the government of the teacher; to cultivate in the pupils the sense of responsibility in civic affairs by their performance of the important local civic duties; and to give them an appreciation of the sanctity of the law, the majesty of which they are charged with maintaining.[131]

The school city was first given a trial in a disorderly vacation school of 1,100 children between 5 and 15 years of age in New York City. Within a week after the pupils were organized as a city, the school became orderly and law-abiding.[132] The plan has been introduced into several schools with varying results. In the Normal school, New Paltz, New York; the Hyde Park High School, Chicago; in some of the grade schools in New York City, and in Syracuse, New York; and in approximately thirty grade schools in Philadelphia it was tried.[133] In most of these schools it has been discontinued.[134] At present, it obtains in its pure form in a very few schools in New York City; in a modified form, containing some of the essentials of pupil government, it finds place in about fifty schools of New York City and immediately contiguous New Jersey towns.[135] It was introduced in April, 1916, into the Wendell Phillips School, Boston. Dr. Snedden, when commissioner of education in Massachusetts, spoke in favor of the school city and its underlying principles, although he did not advocate the particular method of working them out.[136]

The great majority of educators regard the paternal form of government that obtains in the schools generally as the best to attain the school aims. While the training of pupils in self-government is one of the purposes of the school, it can scarcely be accomplished in such a thoroughgoing system as that of the school city, which for its own successful working needs a surveillance by the school authorities sufficient to annul its self-government elements. "The term 'self-government' has

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[131] Cf. *ibid.*, pp. 178–191.
[132] Cf. *Outlook*, Vol. 80, p. 947.
[133] Cf. Gill, Wilson, *op. cit.*, pp. 205, 216.
[134] Replies to writer's questionnaire.
[135] Welling, R., Reply to questionnaire.
[136] Personal letter to the writer.

often been a misleading one in educational discussions. It has frequently been used to signify self-control, either in the individualistic sense, or as the self-direction of groups without outside compulsion. In either of these interpretations, self-control, which is essential to all high social development, goes far beyond the requirements of government. What is really needed in our schools as a preparation for democracy and on highly differentiated society is not self-government, but self control and the self-direction of groups."[137]

The sharpest criticism made upon the school city is its unnaturalness. In treating the child as a replica of the adult, the principles of genetic psychology have been overlooked. The child is as immature psychologically as he is physiologically. The school city appeals to emotions and to a degree of intelligence in him which do not exist. The school should furnish an environment suitable to his present growing conditions. "Partly embryonic from a physiological standpoint, they [children] are still more so from a social one. Schools are social embryos. They cannot be little states modeled after that of adults."[138] The child is living as actually during the school years as he will live in adult life. The principle of adaptation should be one of the teacher's great working principles, according to which she shapes the school activities to the present stage of the child's physical, mental, moral, and spiritual life.

Moreover, a highly organized self-government tends to oversocialize children in two respects. It effaces individuality inasmuch as it tends to make them think in groups, and it deprives them of that training in submission to authority which is the basis of trust and loyalty. Children are hero-worshippers, and it is natural for them to obey commands and to follow leaders, rather than to bear the responsibility of governing a group.[139] Playground activities may be profitably turned to develop helpful cooperation among pupils, which is an essential element of citizenship. The literary, debating, musical, and art clubs, which are features of school life, are also means of securing this important educational end.

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[137] Scott, Colin, *op. cit.*, p. 75.
[138] Scott, Colin, *op. cit.*, p. 71.
[139] Cf. Hall, G. S., *op. cit.*, Vol. I., p. 306–309.

III. The Study of Civics as a Preparation for Citizenship

The need of studying civics as a preparation for citizenship was recognized more than fifty years ago,[140] but was not emphasized. At the convention of the National Educational Association in 1889 there was given a report of a questionnaire that had been circulated among the state superintendents, asking their opinion of the advisability of making civil government a required subject of the curriculum. The report stated that of the total number of thirty-eight superintendents, thirty-five had answered; of these, twenty favored the study, fourteen were noncommittal and one preferred music and drawing.[141] The legislatures of ten states required the subject taught. In order to see what this subject has contributed to the work of training for citizenship it will be necessary to trace its growth in the schools.

Educational practice rarely exceeds the guidance of scientific theory. From the recommendations of the National Educational committees for the teaching of civil government may be learned the aim and maximum scope of the subject at that time. The first stimulus given the study was the Report of the Committee of Ten in 1893. The Conference on History, Civil Government, and Political Economy passed the resolutions: "That civil government in the grammar schools should be taught by oral lessons, with the use of collateral text-books, and in connection with United States History and local geography.

"That civil government in the high schools should be taught by using a text-book as a basis, with collateral reading and topical work, and observation and instruction in the government of the city or town and State in which the pupils live, and with comparisons between American and foreign systems of government."[142]

The Report of the Committee of Fifteen submitted in 1895 stressed the subject of history as the special branch fitted to furnish preparation for the duties of citizenship, inasmuch as

[140] Cf. p. 37, *supra*.

[141] Cf. Donnan, L., "The High School and the Citizens," *National Educational Association Proceedings*, 1889, pp. 513-14.

[142] *Report of Committee of Ten, op. cit.*, p. 165. Cf. *ibid.*, pp. 180, 181.

it gives as a basis the sense of belonging to the corporate civil body, which possesses the right of control over person and property in the interests of the whole. This sense of the solidarity of the State, it maintained, is the basis of citizenship.[143] The Committee recommended the study of the Outlines of the Constitutions for ten or fifteen weeks in the eighth grade to fix the ideas of the threefoldness of the Constitution, to give an idea of the mode of filling the offices of the three departments and the character of the duties with which each department is charged. To do this was to lay the foundation for an intelligent citizenship.[144]

The Committee of Seven of the American History Association in 1899 recommended that history and civil government be studied together as one subject with the hope of attaining better results than by studying each separately.[145] In 1908, nine years afterwards, the Committee on the instruction of government, appointed by the American Political Science Association, rendered a report heralding a new note which marked the beginning of a new epoch in the teaching of civics. It recommended that the study of simple organs and functions of local government be introduced into the grades, beginning not later than the fifth year. In the eighth grade, formal instruction in local, state, and national government should be given during one-half year, using an elementary text. A course in government should be given also in the high school.[146] Prior to this date civics had not been taught in the intermediate grades except in an occasional grade school, as in some of the Chicago schools, where the syllabus of Mr. H. W. Thurston, then of the Chicago Normal College, had been introduced.[147] This report, therefore, was the first official recommendation of a course in concrete civics in the intermediate grades of the elementary schools.

These facts regarding the teaching of civics from 1892 to

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[143] Cf. *Report on the Correlation of Studies by the Committee of Fifteen, op. cit.*, p. 33.

[144] Cf. *ibid.*, pp. 36, 37.

[145] Cf. *Report of American Historical Association*, 1899, p. 81.

[146] Cf. *American Political Science Association Proceedings*, 1908, pp. 250, 251.

[147] Cf. Fairlee, J. A., "Instruction in Municipal Government," *National Municipal League, Detroit Conference*, 1903, p. 224.

1908 show that while the machinery of government had been widely taught, it had not become a live subject. The Committee of Ten in 1893 reported that civil government was pursued in not more than one-sixth of the grammar schools which had come under its observation; about one-third of the high schools offered some instruction in that subject.[148] At the annual convention of the National Municipal League, 1903, the following report of an investigation into how far the instruction for citizenship prevailed in the public school was submitted. "In the Middle West one-sixth of the public schools give no work in civil government; one-fourth of the North Atlantic and far Western States neglect it. At least one city of 100,000 population gives no work in civil government in any school."[149] No adequate instruction in municipal government had been given. An investigation of fifty of the most important cities had been made, and answers had been received from thirty-three; ten had reported nothing doing; ten, something done; thirteen, reasonably good work. Some large cities were using text-books with nothing more than an analysis of the Federal Constitution. The best work had been done by Boston, Cleveland and Detroit.[150]

The subject of civics during the first years of the present century was by no means widely studied in the high schools. The following figures show what per cent of the entire enrollment of students of the high schools took the course in civics between the years 1897-8 and 1905-6, inclusive.

Course in Civics in Secondary Schools

Year	'97–8	'98–9	'99–00	'00–01	'01–02	'02–03	'03–04	'04–05	'05–06
Per cent of students	22.74	21.97	21.66	20.97	20.15	19.85	18.76	17.97	17.48[151]

During the nine years of which data were furnished, an average of not more than 20 per cent of the entire student body studied civics. It is a significant fact that the per cent decreased each year. Some explanation of the backward state of instruction in civil government may be found in the slight attention given to the subject by educational associations. For

[148] Cf. *Report of the Committee of Ten, op. cit.*, p. 179.
[149] Fairlee, J. A., *ibid.*, p. 224.
[150] Cf. Fairlee, J. A., *ibid.*, pp. 224–25.
[151] Cf. *Report of Commissioner of Education*, 1907, Vol. II, p. 1057.

ten years, from 1892 to 1902, it had received no consideration at the conventions of the National Educational Associations. During that time the teaching of civil government was subordinated to that of history. In 1908 there were large cities where American government was not taught in the high school.[152]

At the annual convention of the National Educational Association in 1907 it was resolved that "It is the duty of teachers to enter at once upon a systematic course of instruction, which shall embrace not only a broader patriotism, but a more extended course of moral instruction, especially in regard to the rights and duties of citizenship, the right of property, and the security and sacredness of human life."[153] As a result of this resolution and the agitation which gave rise to it, a committee was appointed which made a report in 1909 upon various phases of moral training and recommended special instruction in ethics, not in the form of precept, but through consideration of moral questions to develop the conscience through reflection. At this convention Mr. Clifford Barnes rendered the report of the International Committee of Moral Training and included the Department of Training for Citizenship. One thousand schools were brought within the scope of investigation. In reply to the question as to how far the schools succeeded in cultivating a sense of civic responsibility and duty to the State, 52 per cent considered their schools fairly successful in this work; 48 per cent thought that their results were far from satisfactory. The following answer gives an idea of the standard according to which the judgments were made: "As civic pride is the basis of civic duty, I had the teachers call the attention of pupils to places and buildings made sacred by the Revolution, and to have the pupils visit these buildings and write essays on the events with which the buildings were associated. Much interest was manifested."[154] It may be inferred that the recommendations of the American Political Science Association concerning the teaching of civics in the grades had not yet been generally adopted.

[152] Cf. *American Political Science Association Proceedings*, 1908, p. 226.
[153] *National Educational Association Proceedings*, 1907, p. 29.
[154] Barnes, Clifford, "Moral Training Through Public Schools," *National Educational Association Proceedings*, 1909, p. 137.

IV. Community Civics

Educators are convinced that civic education in the past has been ineffective. Within the last few years there has been formed a new conception of the aim and scope of the study of civics. As the term community civics signifies, the emphasis has been shifted from the study of the machinery of government to the cultivation of a community spirit which is to be attained by the formation of civic habits, both in the work of the school and in the pupils' participation in the activities of the community under the guidance of mature minds. The distinction between the old conception of civics and the new, parallels the distinction which Dr. Dewey makes between the "State" as the organization of the resources of community life through the machinery of legislation and administration and "Society" as the freer play of forces of the community which goes on in the daily intercourse of men in noninstitutional ways. He uses the phrase "preparation for citizenship" to illustrate his distinction. "Citizenship to most minds means a distinctly political thing. It is defined in terms of relation to the government, not to society in its broader aspects. . . . Our community life has awakened; and in awakening it has found that governmental institutions and affairs represent only a small part of the important purposes and difficult problems of life; and that even that fraction cannot be dealt with adequately except in the light of a wide range of domestic, economic and scientific considerations quite excluded from the conception of the State, of citizenship."[155] It is agreed that the instruction in civics should be socialized; this means essentially that it should be reorganized to adapt it to the pupil's present needs. Emphasis is placed upon the importance of the teacher's focusing her attention upon the pupil's present needs rather than upon his future demands, and of seizing the "psychological and social moment for instruction when the boy's interests are such as to make the instruction function effectively in his processes of growth."[156] The keynote of modern education is

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[155] Dewey, J., "The School as a Center of Social Life," *National Educational Association Proceedings*, 1902, p. 374.

[156] *Social Studies in Secondary Education, Bureau of Education*, Bulletin, 1916, No. 28, p. 11.

"social efficiency." The good citizen is identified with the efficient member of the community who is imbued with a sense of obligation to his city, state, and nation.[157]

The recommendations of the American Political Science Association of 1908 have been widely adopted; *viz.*, that beginning not later than the fifth grade, the teacher should use as topics for language lessons or general school exercises, some phase of city government, as the city fire department, the city lighting plant, the telephone exchange, the postoffice, the police service, the water supply, the parks, and the schools; also, the men and women distinguished for public service.[158] The Report of the Committee of Eight of the American Historical Association for elementary schools followed in 1909 with the recommendation that sociology permeate the work of the school and that the aim of the teaching of civics be to help the pupil to realize himself as a member of each political group and also to help him to realize, among other things: (1) What are the most important activities done by each group. (2) That there should be reciprocal exchange of honest service for honest support between the members of each group, the office-holders and the public.[159]

A great impetus was given to the study of community civics by the committee on social studies, one of the committees of the commission on the reorganization of secondary education appointed by the president of the National Educational Association in 1913, assisted by a special committee of the same commission. The committee has devoted the last three years to the reconstruction of the social studies in the seventh and eighth grades and in the high school. It is convinced that the teachers especially of these departments have a responsibility and an opportunity to improve our citizenship which can be realized only by giving the pupils a constructive attitude toward all social questions. Moreover, it feels that the youth of the country should be imbued with an unswerving faith in humanity and with an appreciation of the institutions which

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[157] Cf. *ibid.*, p. 9.
[158] Cf. *American Political Association Proceedings*, 1908, p. 251.
[159] Cf. *American Historical Association for Elementary Schools Proceedings*, New York, 1909, p. 121.

have contributed to the advance of civilization.[160] From the data derived from the inquiry into the social conditions and the social needs of the citizen of the United States, it has formulated the principles of organization of the content of the social studies, the methods of presenting them and the outlines of courses for secondary schools adapted both to the 8—4 and to the 6—3—3 plans of organization. It regards as social studies those "whose subject matter relates directly to the organization and development of human society, and to man as a member of social groups."[161] The committee assumes that the foundation of community civics has been laid in the elementary grades by a six-year cycle, beginning with the first grade, and urges that more consideration be given to the organic continuity of this cycle than hitherto has been given. It presents outlines for two courses: the junior cycle, grades VII, VIII, IX, adapted to the junior high school; the senior cycle, grades X, XI, XII. Below the eighth grade, civics may be studied either as an aspect of other studies, as in the Indianapolis schools, or as a distinct subject for one or more periods a week, as in Philadelphia.[162] The ninth grade civics course emphasizes the state, national, and world aspects of the subject,[163] and vocational civics.[164] The social studies of the senior cycle include European history, American history, and problems of American democracy with the organizing principle which characterizes community civics, *viz.*, "the elements of welfare."[165] The committee summarizes appreciatively the preparation which community civics furnishes for the higher social studies: "Community civics is a course of training in citizenship, organized with reference to the pupils' immediate needs, rich in historical, sociological, economic, and political relations, and affording a logical and pedagogical sound avenue of approach to the later social studies."[166]

We cannot recall too often that the essence of civic educa-

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[160] Cf. *Social Studies in Secondary Education, Bureau of Education*, Bulletin, 1916, No. 28, p. 5.
[161] Cf. *Ibid.*, p. 9.
[162] Cf. *ibid.*, pp. 16, 17.
[163] Cf. *ibid*, pp. 25, 26.
[164] Cf. *ibid.*, pp. 26–29.
[165] Cf. *ibid.*, p. 23.
[166] *Ibid.*, p. 34.

tion is character, rather than knowledge. "Civic education is . . . a process of cultivating existing tendencies, traits, and interests . . . (It is) a cultivation of civic qualities which have already 'sprouted' and which will continue to grow under the eyes of the teacher."[167]

In the following observation the committee seems to glimpse the difficulty which lies at the heart of the task: "Probably the greatest obstacle to the vitalization of the social studies is the lack of preparation on the part of the teachers."[168] But the suggestion of the training of teachers here given is of a purely intellectual character: "In teacher-training schools, however, special attention should be given to methods by which instruction in the social studies may be made to meet the 'needs of present growth' in pupils of elementary and high school age."[169] The academic and professional training are essentially necessary, but if the teacher is to cultivate in the pupils the constructive attitude toward social conditions which will be fruitful in good works, the question arises: Is such training adequate preparation for the teaching of a subject fundamentally ethical? Dr. Kerschensteiner says: "No person, least of all the young, becomes more diligent, careful, thorough, attentive, or self-denying as a result of the most careful exhortations and sermons on such subjects as the meaning of diligence and indolence, of care or neglect, of devotion and selfishness, unless we take pains to overcome the innate selfish laziness, the germ of all."[170] Effective training in citizenship must get behind the springs of action and set the inner forces working right. How shall we develop in the "habitual center of [the pupil's] personal energy."[171] disinterested service, that essential note of citizenship? To inquire into this question and to point out the answer will be the purpose of the next chapter.

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[167] Dunn, A. W., "Standards by Which to Test the Value of Civics Instruction," *Social Studies in Secondary Education, op. cit.*, p. 57.
[168] Cf. *ibid.*, p. 58.
[169] *Ibid.*, p. 59.
[170] Kerschensteiner, G., *op. cit.*, p. 54.
[171] James, W., *Varieties of Religious Experience.* New York, 1902, p. 196.

CHAPTER IV

THE PERSONALITY OF THE TEACHER

The vital factor in effective civic education, as in all moral training, is the training of the will to habits of action. While knowledge is an important element in the process, an idea of itself does not determine conduct which it can modify only through its effect on the will. Can virtue be taught? is a well-worn question from the days of Socrates. Instruction and exhortation do not of themselves reach the springs of conduct. *"Omne vivens ex vivente"*: Life communicates life. "Morality, like culture, like religion, is propagated, not evolved. . . . Character builds character. Which are the virtues that make man worthy and strong? Are they not truthfulness, sincerity, reverence, honesty, obedience, chastity, patience, mildness, industry, politeness, sobriety, reasonableness, perseverance? Who can propagate these virtues? They in whom they are living powers—they and they alone."[172] Since moral education consists in training the will to right choice, we face the question, How can the will be reached? It is the active side of human nature. It is the power whereby one is master of one's own actions. In the training of the pupil it is important that the conditions affecting his volitional activity be favorable for the formation of good habits.

The source of the will's freedom is intelligence. However, illumined though it be by the intellect, the will receives no force from an idea alone; but let this same idea be tempered with emotion, it becomes an impelling motive, enabling a man to translate an heroic conception into conduct. Hence, although principles of conduct are important to point the way, of themselves they are futile for action. In some way they must be energized with emotion. The trained will is able to accomplish this fusing of idea and emotion. For the pupil, however, whose will is yet unformed, the idea must be made attractive and quickened and vivified by the teacher's living presence in order to stimulate to right action.

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[172] Spalding, J. L., *Opportunity*. Chicago, 1903, p. 100.

The advocates of direct moral instruction agree that the most efficacious means of cultivating a virtue in pupils is by the narration of stories to stir admiration for the man in whom the virtue shines.[173] As the shadow to the reality is the most vivid word picture of the hero to the object lesson of the living teacher who shows forth in her[174] personality the virtues that she would have the pupils form in the development of their character. The thrill of admiration which her actions evoke will be a force to arouse the inner potency of the pupil to reach out and strive to copy the pattern. "For humanity and zeal, public spirit and liberality develop quickest under the attraction of a living example, when opportunities for moral action are present in abundance. With this magic wand we draw civic virtue from every youthful heart that we touch."[175]

The primordial attraction-repugnance instinct is deeply rooted in the child's nature and is a source of energy which may take the form of either enthusiasm or scorn in regard to the qualities of character. This instinct enters largely into that "complex of instincts suggested by the name imitation."[176] The reactions of the child's instinct of imitation upon the objects of his environment determine the foundation of his social consciousness. "It is by imitation that the child learns its language. It is by imitation that it acquires all the social tendencies that make it a tolerable member of society. Its imitativeness is the source of an eager and restless activity which the child pursues for years under circumstances of great difficulty, and even when the processes involved seem to be more painful than pleasurable. Imitativeness remains with us through life."[177]

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[173] Cf. Sneath and Hodges, *Moral Training in School and Home*. New York, 1913, p. 5. Gould, F. G., "The Positive Method of Moral Instruction," *Memoires sur L'Education Morale, Congrès à la Haye*, 1912, p. 334. Thorndike, E. L., *Principles of Teaching*. New York, 1906, p. 193.

[174] The predominating numbers of women as teachers both in the Catholic school and in the State school warrant the use of the feminine pronoun throughout the study. 80.2 per cent of the teachers in the elementary and secondary State schools are women. Cf. Bureau of Education, unpublished statistics, 1914.

[175] Kerschensteiner, *op. cit.*, p. 121.

[176] Royce, J., *Outlines of Psychology*. New York, 1903, p. 276.

[177] *Ibid.*, p. 276.

Teaching is a spiritual art in which mind cooperates with mind. In this respect it may be classified with the high arts of music, poetry, and oratory. In all forms of artistic activity principles are not learned as generalizations or explanations of facts, but they are incorporated into the method of action and direct the manner of expressing the ideals in the artist's mind.[178] The science of teaching takes account of the end and means of education and the nature of the material to be taught, and it is a prerequisite to successful teaching. The spirit and educative power of the teacher, which in so far as it is not a native endowment must be acquired through self-cultivation of character, is not less essential.

That the teacher is the only artist who cannot represent the virtues that she does not possess is a serious thought for all who would assume the responsibility of forming the character of pupils. She works with a complex human being who is gradually learning to think, and who will grow into a more valuable person who will think and will for himself. The vital factor in this process is not so much the method followed as the dynamic force of personality of the teacher, who should exemplify in a positive way the virtues which she would form the pupils to practice. Her qualities will be taken over by them in an unreflective but unfailing way in accordance with the principle of imitation. The work of the teacher is a kind of personal intercourse with the pupil, second only to that of parent and child. It is a matter of general acceptance that "the close mental and moral resemblances of children to parents are largely the result of imitation."[179] In so far as the children are under the influence of the teacher, they acquire her characteristics. "Heredity does not stop with birth."[180] "It is inevitable that he [the child] *make up his personality,* under limitations of heredity, by imitation, out of the 'copy' set in the actions, temper, emotions of the persons who build around him the social enclosure of his childhood."[181] The child's organ-

[178] Cf. Ladd, G. T., *The Practical Philosophy of the Teacher.* New York, 1911, p. 17.
[179] Ross, E. A., *Social Control.* New York, 1901, p. 163.
[180] Baldwin, J. M., *Mental Development in the Child and the Race,* New York, 1903, p. 361.
[181] *Ibid.,* p. 357.

ism is sensitive, plastic, and full of vitality. As it develops and differentiates, its vitality grows less, but in the same proportion the nerve elements lose their instability and take on a permanence integrating the "copy" into their own nerve fiber. "Imitation is the method by which the *milieu* of thought and feeling in all its aspects gets carried over and reproduced within us in a system of relationships to which we have learned to react."[182] "In Leibnitz's phrase, the boy or girl is a social monad, a little world, which reflects the whole system of influences coming to stir its sensibility. And just in as far as his sensibilities are stirred he imitates and forms habits of imitating; and habits—they are character!"[183] The position of the teacher gives her a prestige next to that of the parent in the eyes of the pupil. "A child is unquestionably a true somnambulist.[184] . . . When a ten or twelve year old boy leaves his family for school he seems to himself to have become demagnetized, to have been aroused from his dream of parental respect and admiration. Whereas, in reality, he becomes still more prone to admiration and imitation in his submission to the ascendancy of one of his masters or, better still, of some prestigeful classmate."[185] Dr. Ross emphasizes the partial substitution of the teacher for the parent as a model upon which the child forms his character. "Copy the child will and the teacher is a picked person. Childhood is the heyday of personal influence. The position of the teacher gives him prestige and the lad will take from him suggestions that the adult will accept only from rare personalities. . . . It is possible to fix in the plastic child-mind principles upon which, later, may be built a huge structure of practical consequence."[186]

The principle of imitation and the force of personal example was turned to advantage by the ancient Greeks, who, although they may not have had critical insight into the psychological process of the operation of these laws, yet recognized and appreciated their practical value in the training of youth. One

[182] *Ibid.*, p. 324.
[183] *Ibid.*, p. 358.
[184] In the sense of being deprived of the power of resistance. Cf. Tarde, G., *The Laws of Imitation*, translated by Parsons, E. C. New York, 1903, p. 81.
[185] *Ibid.*, pp. 82, 83.
[186] Ross, E. A., *op. cit.*, pp. 164–66.

means of developing character among them, so widely adopted as to be known as an institution, was the habitual association of a youth with an older man in the relation of "inspired" and "inspirer." This definite effort of character building through personality is in perfect accord with the scientific principle of imitation and is one of the contributions of Greek education which might be adapted to conditions of modern educational practice. The nearest approach to the method of the Greeks in making personal example a character-forming influence was the tutorial system of England a half century ago. At Rugby every boy was assigned to a classical tutor and spent some hours each week with him during his entire school life, enjoying friendly, even intimate, relations with him.[187]

Since the work of the teacher in the process of education is to help the pupil to self-realization; that is, to develop his potential personality by directing his self-activity of intellect, sensibility, and will so that he will form himself into a person of character; and since the effective instrument in this supremely important work is the personality of the teacher, the question forces itself upon one, What is meant by personality? In the sense of the realization of moral freedom, personality was discovered by the Greeks when they began to reflect on the freedom which they had won by the exercise of their individual initiative. Their conception of it was narrow, based not upon the personal worth of man as such, but upon the personal worth of the free citizen. Aristotle attained the highest development not only in Greek, but in all pre-Christian thought; and yet he regarded personality not as the personality of man for the sake of his humanity, but as the personality of a free citizen. Not human dignity but citizenship was the basis of personal worth.[188] Some men were born to be savages, others to be artisans and slaves. The true ground of personality, the inherent dignity of manhood with the powers of intellect and self-determination is the product of Christianity. Each may improve the value of his personality by his own activity. "The true ideal of a fully developed personality does

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[187] Cf. Wilson, J. M., "Introduction" to *School Homilies* by Sidgwick, A. London, 1916, pp. 9, 10.

[188] Cf. Pace, E. A., "Education," *Catholic Encyclopedia*, Vol. V., p. 297.

not consist merely in a keen intellectual acumen, nor in an intense, but inactive, susceptibility to the moods of happy feeling, nor in a perpetual unresting activity; it involves a balance of all these elements."[189]

Pestalozzi was the great apostle of the personality of the teacher.[190] He, as one of the founders of the new education, held that the teacher's task was a "continual benevolent superintendence,[191] whose chief work was to cultivate through "a thinking love"[192] the self-activity of the child in order to call forth the powers which Divine Providence had implanted in the mind. He was the first modern educator who advocated and inculcated unlimited faith in the power of human love. In his plant metaphor, the work of the teacher is to stimulate, in the large sense of the word, the child to develop the power which Providence has implanted, and it is important to note that the work of stimulating is extended to include pruning and grafting upon a kindred stem, but never to the work of transplanting. We do not plant the roots of habit. The native tendencies or instincts, active or dormant, which are the basis of habits, are already a part of the child's organism.

Pestalozzi recognized the strategic point which the emotions hold in the forming of character by this power of fusing the ideas and the will. This "thinking love," or sympathetic insight, constituting the primal qualification of the teacher may be interpreted as seeing through the child's eyes, but with the teacher's own clearer vision. Pestalozzi's conception of the teacher's function may be inferred from the following: "The better education of which I dream reminds me of a tree planted by the river side. What is that tree? Where has it sprung from, with its roots, trunk, branches, twigs and fruits? You plant a tiny seed in the ground; in that seed lies the whole nature of the tree. . . . The growth of the tree is like that of man. . . . Man's capacity for faith and love is to him

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[189] Wallace, W., *Lectures and Essays*. Oxford, 1898, p. 297.

[190] Cf. Mark, H. Thistleton, *Individuality and the Moral Aim in American Education*. London, 1901, p. 123.

[191] Pestalozzi, *How Gertrude Teaches Her Children*, quoted in *Pestalozzi* by Holman, H. New York, 1908, p. 191.

[192] Pestalozzi, *Letters on Early Education Addressed to Graves, J. P.* London, 1827, p. 5.

from the point of view of his education just what the roots are to the growth of the tree. By means of the root the tree draws nourishment from the earth for all its parts. Men must see that the roots of their own high nature preserve a like power. . . . What is the true type of education? It is like the art of the gardener under whose care a thousand trees bloom and grow. . . . He plants and waters, but God gives the increase. . . . He only watches that no external force should injure the roots, the trunk, or the branches of the tree. So with the educator: he imparts no single power to men. He gives neither life nor breath. He only watches lest any external force should injure or disturb. He takes care that development runs its course in accordance with its own laws."[193]

Pestalozzi's plant metaphor contains implicitly the present educational doctrine that the teacher's function is to minister to the needs of present growth of the pupil; to find truth at its sources and present it to the child in a form and method suited to his capacity.[194] The task of the teacher, therefore, is to help the pupil in his progress toward true personality, which he must achieve for himself through self-realization.

Saint Thomas's idea of the function of the teacher, as set forth in his theory of education in *De Magistro,* is essentially that of stimulating the mind to self-activity and of furnishing suitable material for it at each stage of its development. The mind endowed with the seeds of knowledge, *scientiarum semina,* has the germinal capacity or inborn tendency to intellectual activity. It develops only by its reactions upon the stimuli of its environment. This principle of self-activity of the mind lays upon the teacher the duty to suggest and to direct, and to minister to the growing intellect material suitable to evoke the vital response of its native energy. Saint Thomas's appreciation of the dignity and responsibility of the teacher in developing the *rationes seminales* of the child-mind can scarcely be exaggerated. He regarded the task of the educator in ministering to the development of the intellect and the will, the greatest powers in the universe and destined for immortality,

[193] Pestalozzi, *Educational Writings,* edited by Green, J. A. London, 1912, pp. 188, 189, 195.

[194] Cf. Shields, T. E., *The Psychology of Education.* Washington, 1905, p 39.

as a divine work, and the educator, a cooperator with God Himself.[195]

Since man is fundamentally social, it is only in society that the whole man is called out, volitionally, emotionally, and intellectually. Self-realization, therefore, has both a subjective and an objective reference. We shall consider first the personal reference. Human nature undisciplined is an anarchy of appetites and tendencies.[196] The child is purely a creature of impulses overflowing with spontaneous activities. Education is to put him in possession of himself by making his action self-controlled. He wins his moral freedom through the struggle of his two selves in the process of organizing and ordering these two sets of opposing tendencies and subordinating the lower to the higher. The child's will is formed by persistent efforts and innumerable acts. Personality is the achievement wrought by the will ruling the natural impulses: that is, in the constant reaction upon the child's inherent selfishness of the ideals which have captivated him. Virtue must be made attractive to call out the effort to pursue it. But admiration and enthusiasm on the part of the child are not enough. Here the "thinking love" of the teacher should recognize a second essential in order to make the ideal actual. If the child is to attain the virtue, the conditions to practice it must be in the beginning as favorable as possible. He must not only be sustained, but he must be attracted at first to react in such a way as to initiate acts which shall form good habits and cause the ideal to spring into life. Let us take the fundamental virtue of truth, which is the very core of character and which should be cultivated so carefully that the mind will take the set of sincerity. Truth must be a part of the teacher's moral equipment and her appreciation of its excellence and beauty should evoke a love for it in the pupils; but she should go further and link truth with such kindness of heart as will make it easy for every child to tell the truth. Dr. Foerster

[195] Cf. Pace, E. A., "Saint Thomas's Theory of Education," *Catholic University Bulletin*, Vol. 8, pp. 293ff.

[196] Cf. "Ce qui frappe tout psychologue et tout educateur non aveugle par une idée préconçue, c'est que l'enfant sain est une anarchie d'idées, d'appétits et de tendances." Payot, J., "L'Education du Caractére," *Revue Philosophique*, Vol. XXXVIII, p. 611.

says: "One of the highest principles of social and civic education consists in forming an alliance between the creative personal energy and the striving for the preservation and improvement of human society. Instead of merely teaching a union as an abstract principle of civic morality, the teacher must ask himself: In what simple and concrete life-incidents can I embody this principle? . . .

"Let us take the conflict between truth and love of neighbor. Some wish to sacrifice truth to humanity; others, humanity to truth. For the advancement of social culture it is important that the young person be urged to make a synthesis between the personal conscience and the claims of charity, and to hold it in high regard. In our example, the synthesis is feasible only on condition that the absolute truth is adhered to, and at the same time the greatest care is taken to strenghen and sustain him whom we credit with the love of truth. We must help him to such a spiritual condition that he is able to feel the truth which must become fruitful in his life and soul. In the manner in which we speak the truth we attack his self-respect so unsparingly that he does not recognize our truth. And we forget that truth itself suffers if it is separated from social delicacy."[197]

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[197] "Eins der höchsten Prinzipien sozialer und staatlicher Erziehung besteht nun darin, die schöpferische persönliche Energie eng mit Streben nach Bewahrung und Vertiefung menschlicher Gemeinschaft zu verknüpfen. Statt nun solche Verknüpfung bloss als abstraktes Prinzip staatsbürglicher Gesittung zu lehren, muss der Erzieher sich fragen: In welchen einfachen und konkreten Lebensvorgängen kann ich dies Prinzip verkörpern? . . .

"Nehmen wir den Konflikt von Wahrhaftigheit und Menschenliebe. Die einen wollen hier die Wahrheit der Humanität, die andern die Humanität der Wahrheit opfern.

"Es ist nun für die Ausgestaltung sozialer Kultur sehr bedeutungsvoll, das mann junge Menschen dazu anregt, in solchen Konflikten eine Synthese zwischen dem persönlichsten Gewissen und den Forderungen der Liebe und Rücksicht ausfindig zu machen. In unserm Beispiel ist die Synthese nur so denkbar, das zwar die unbedingte Wahrhaftigkeit festgehalten, aber zugleich die grösste Sorgfalt aufgewendet wird, den Menchen zu stärken und aufzurichten, dem wir die Wahrheit zumuten. Wir müssen ihm in den seelischen Zustand helfen, in dem er fähig ist, die Wahrheit zu ertragen, ja dieselbe für sein Leben und seine Seele fruchtbar zu machen. . . . Durch die Art, wie wir die Wahrheit sagen, greifen wir die Selbstachtung des andern so schönungslos an, dass er sich nicht fähig fühlt, unsere Wahrheit anzuerkennen. . . . Und wir vergessen, dass die Wahrhaftigkeit selber leidet, wenn sie sich von der Verbindung mit sozialer Feinheit löst."

Foerster, F. W., *Staatsbürgerliche Erziehung*. Berlin, 1914, pp. 120, 121.

In the minds of many, education is essentially a social process with a social viewpoint.[198] Fitting the individual for the highest social service becomes the aim of their system. "We must take the child as a member of society in the broadest sense, and demand whatever is necessary to enable the child to recognize all his social relations, and to carry them out."[199] Granting, however, that the purpose of training citizens is to secure better service for the State and that all education involves a social ideal, the only effective way to secure better service is to make more intelligent and more moral each individual of the group. We shall consider morality, therefore, from the two-fold viewpoint: (1) subjective, or personal; (2) objective, or social. Morality is fundamentally subjective and personal. It is interior in its origin and motive; it is largely exterior in its reference. The inner purpose as a basic attitude of life is the first consideration. It is widely deplored that our remarkable industrial progress has brought with it a loosening of the conscience in business and politics. "Good citizenship requires common honesty, business integrity and truth-telling. What about the appalling revelations made within the last three years in so many places concerning the adulterations of drugs, foods, and drinks; about our growing money madness, and what is becoming of business integrity under the methods of competing cheapness of productions, trusts, and combinations that control the prices and output and even the interests of life; about secret rebates and the suppression of the natural laws of competition? . . . We delude ourselves that these evils can be overcome by neatness, order, the moral influence of music and history, by emphasizing and teaching respect for authority, by self-government, good character, and the example of teachers. Yet these are the only cures I find in the latest discussions of the pedagogy of the present."[200] Barring the adulterations of foods, an evil which the National Pure Food Law, passed June 30, 1906, has checked in great measure, this grave charge of the lack of ethical standards, want of public

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[198] Cf. King, I., *Social Aspects of Education.* New York, 1912.
[199] Dewey, J., *Educational Essays.* London, ed. by Findlay, p. 28.
[200] Hall, G. S., "Relation of the Church to the State," *Pedagogical Seminary,* Vol. XV, pp. 191–92.

responsibility, and unrestrained self-interest made by Dr. G. Stanley Hall in 1908, may be made with an equal basis of fact at the present time. It is an acknowledgment of the need of developing the personal conscience of the child in order to lead him to lay hold of the virtues indispensable to integrity of character. "True self-realization, the consideration of others, the maintenance of society, are all conditioned upon the deepest relations of our spiritual health. The State needs the soul—the soul needs the State."[201]

The objective or social reference of morality considers the individual as a member of society. It is through society that man attains self-realization. His native capacities and powers are developed by cooperating with the other members of the group. In the fulfillment of his social obligations he develops his sense of truth, justice, and charity. In proportion as these virtues form the basis of his social relations, he attains the objective end of morality. Under these two essential aspects of morality, the intention of the act and the object of the act with its circumstances, man is considered as acting both as a citizen of an unseen world and as a member of society.

Training for citizenship of the present day is directed to training in social conduct. The specific aims of community civics to attain this end are:

"1. To see the importance and significance of the elements of community welfare in their relations to himself and to the communities of which he is a member.

"2. To know the social agencies, governmental and voluntary, that exist to secure these elements of community welfare.

"3. To recognize his civic obligations, present and future, and to respond to them by appropriate action."[202]

These aims are all concerned with man's corporate life; his duties flow entirely from his social relationships and obligations; his personality is recognized only so far as he is a member of society, and his ideals are all social ideals. Social relationships, it is true, constitute a great share of man's moral

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[201] "Das Sicheinordnen, das Denken an die andern das Gemeinshaft-Halten gehört eben auch zu den tiefsten Bedingungen unserer seelischen Gesundheit. Der Staat braucht die Seele—die Seele braucht den Staat!" Foerster, F. W., *Staatsbürgerliche Erziehung*. Berlin, 1914, pp. 123–24.

[202] *The Teaching of Community Civics*, Bureau of Education, Bulletin No. 23, 1915, p. 12.

life. His duties as a citizen require him to be benevolently interested in the welfare of his fellows. But the first essential is to plant deep the roots of morality by making the child feel his personal responsibility as a citizen of an unseen world. Responsibility as a member of the social group and subordination of personal interest to the public good are vital both for morality and for citizenship and flow naturally from the principle of personal responsibility. The teacher whose personality has been formed upon these lines, whose conception of duty includes ideal interests of both personal integrity and social obligations, will endeavor to lay deep in the heart of the pupil the principle that his relation to society is one of willing cooperation, and to train him to habits of ready service to the community. "In our demands for citizenship, we cannot stop short of the man capable of devotion. If a man does not allow himself to feel the joy of self-sacrifice in a righteous cause, he is not out of the reach of private gain."[203]

Absence of personal responsibility is probably the greatest evil that threatens society today. The child must come to realize that no individual lives to himself, but that he owes to his fellow-men duties which must be fulfilled not from any hope of compensation, but from the obligation laid upon him to help his neighbor. In this light the duties of citizenship become a matter of high principle. Mutual support flowing from the principle of human solidarity has always been a fundamental Christian principle. "Bear ye one another's burdens; and so you shall fulfill the law of Christ."[204] The mere teaching of this principle is apt to degenerate into formal routine. It is for the teacher to aid in translating it into conduct by helping the child to an understanding of the ways in which it may be done by leading the way and showing an example of unselfish devotion to large interests. She should have an idea of what community service is. She should inspire and support movements in the school to cultivate a civic spirit. She should generate a sacrificing spirit which, in order to have a force adequate to command the will, should not be a love of neighbor whose inspiring motive is our common humanity, but a love of neighbor whose inspiration is fraternity

[203] Tucker, W. J., *Public-Mindedness*. Concord, 1910, p. 4.
[204] Galatians, VI, 2.

through communion with Christ. The more thoroughly she is permeated with this community spirit, the more she will charge the atmosphere of the school room with the same spirit. The close relation that the teacher's devotion to a cause sustains to the effectiveness of her teaching to promote the cause is illustrated in the results of the instruction of the injurious effects of alcohol and narcotics. In forty-six States legislation provides, either explicitly by statute, or implicitly by making it an academic branch required for every grade of certificate, that instruction in this subject be given,[205] yet the work has been done effectively only where the teacher was really interested in the subject. Unless the spirit is concentrated in the heart of the teacher, it soon evaporates.

"The child ought to have exactly the same motives for right-doing, and be judged by exactly the same standard in the school, as the adult in the wider social life to which he belongs."[206] He should be made to function socially in order to function socially when a man. To this end, the teacher should study her pupils and adjust her methods so that education becomes a preparation for the experiences and obligations which the child will face in the future. The truly social spirit calls for the practice of humility and self-abnegation. "The teacher should use the most varying incidents to lead the children in their early experiences to a really social solution of human difficulties. In rival conflicts between children, not only clear justice should be made known, but the victor should be persuaded to make atonement to the one defeated for the conquest that he has won. The moral danger of a successful life and of excelling one's less gifted neighbor and the habit of the pupil's thinking himself in the other's place in order to treat him accordingly, should be subjects of thorough discussion in the school."[207]

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[205] *Digest of State Laws Relating to Public Education.* Washington, 1916, pp. 634–37.

[206] Dewey, J., "Essays," *op. cit.*, p. 37.

[207] "Sollte der Erzieher die verschiedensten Konflikte benutzen, die Jugend schon auf den ersten Stufen zu einer wirklich sozialen Lösung menschlichen Schwierigkeiten anzuleiten. Bei Interessenkonflikten zwischen Kindern sollte nicht nur das klare Recht herausgestellt werden, sondern der Sieger auch stets angeregt werden, dem Besiegten eine Entschädigung für die Niederlage zu schaffen. Die moralische Gefahr des erfolgreichen Lebens, des Überholens von schwächer Begabten, und die Kunst, sich in deren Seele hineinzudenken, sie dementsprechend zu behandeln, sollte in der Schule gründlich zur Sprache gebracht werden." Foerster, F. W., *Staatsbürgerliche Erziehung.* Berlin, 1914, p. 123.

Such conditions of inequality are a constant factor in human life. The school should be the training ground to teach pupils the "notion of fraternity which can reconcile the two conflicting necessities of inequality and of solidarity,"[208] and to exercise them in its practice. For this training a knowledge of the principles of psychology is an important part of the teacher's equipment; but such a perfect knowledge of human nature as Professor Thorndike says would enable the teacher to tell the effect of every stimulus and the cause of every response, and, therefore, the result upon the pupil that his every act would effect,[209] would not guarantee success. Such training requires on the part of the teacher an appreciation of the conditions which come from an insight into this correlation of duty and capacity, and consequently of inequality.[210] It requires constant endeavor to develop a spirit which will open the hearts of the pupils to the great spiritual motive of unselfishness and service. It requires the exemplification of this virtue in the teacher's own conduct. It requires such a personal interest in each pupil that the teacher can say with truth, "But I most gladly will spend and be spent myself for your souls."[211] Dr. Ladd says, "I regard it as the privilege and the duty of the teacher to make himself the efficient and faithful servant of those who are given him to teach, but this attitude must never be assumed to compromise his dignity."[212] The teacher's center of interest has become the basic principle of classification of professional teachers. In proportion as the academic subjects, or the study of the pupils themselves are central in their teacher's consciousness, is she an amateur or a professional worker. The greatest asset of the teacher is that devotion to the pupil which comes from the appreciation of the value of each personality, a devotion that will make one wish to "leave the ninety-nine in the desert, and go after that which was lost, until he find it."[213]

The teacher should cultivate a high esteem for her work. The ideal form of her activity is a personal intercourse with the

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[208] Chatterton-Hill, G., *op. cit.*, p. 107.
[209] Cf. Thorndike, E. L., *The Principles of Teaching, op. cit.*, p. 9.
[210] Cf. Chatterton-Hill, G., *op. cit.*, p. 107.
[211] II. Corinthians, XII, 15.
[212] *Op. cit.*, p. 220.
[213] Luke, XV, 4.

pupil. Her work will be most successful who holds a high estimate of the personality of the pupil and of the value of personal qualities. She should possess eminently the qualities which she wishes to reproduce in her pupils. Therefore, to train for citizenship, she herself should know the joys that come from personal service and from sinking personal ambitions for the greater good of the group. That the ideal may have energizing force, and not lapse into a merely formal intellectual notion, there must be a constant striving to bring oneself into conformity with it. In Plato's Republic, the true educators "when engaged upon their work will often turn their eyes upwards and downwards; I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy; and will mingle and temper the various elements of life into the image of a man; and this they will conceive according to that other image which, when existing among men, Homer calls the form and likeness of God."[214] For example and ideals of brotherly love, the teacher finds her model in the Perfect Teacher, Who made the love of fellow-man the test of becoming His disciple: "By this shall all men know that you are My disciples, if you have love one for another."[215] For example and inspiration to self-sacrifice and self-devotion, again she finds her model in Him Who made sacrifice and service the only test of greatness: "But whosoever will be greater shall be your minister. And whosoever will be first among you, shall be the servant of all. For the Son of man also is not come to be ministered unto, but to minister."[216]

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[214] Plato, *The Republic* translated by Jowett. New York, 1901, Book VI, pp. 195–96.
[215] John XIII, 35.
[216] Mark, X, 43, 44, 45.

CHAPTER V

THE PREPARATION OF THE STATE TEACHER TO TRAIN IN WILLINGNESS FOR DISINTERESTED SERVICE

That the teacher must possess the moral qualities which she wishes to cultivate in the child is a principle with a definite psychological basis, as was set forth in the preceding chapter. Willingness for disinterested service is an eminent requirement for good citizenship. The spirit of community interest and responsibility and the consequent sinking of personal aims and satisfactions in order to promote the general good should be one of the animating principles, and at the same time one of the criteria, of the true citizen. This spiritual quality, like all things of the spirit, is enkindled by spirit. Disinterestedness in the pupil is begotten by the overflow of that same spirit from the heart of the teacher in whom it has become a life-principle of conduct. The personality of the teacher is the active conditioning force stimulating and encouraging the child to those activities which will fix in his plastic, potential nature the moral qualities of unselfishness and helpfulness-to-others. The educational thought of the last two centuries has deflected the emphasis from the influence of the teacher to the problems of the curriculum, the nature of the child, and the need of social adjustment on the part of the school. "In the emphasis of child, society, and course of study the teacher has been forgotten."[217] "Few teachers have any real appreciation of the manner in which the teacher's personality and the social life of the school affect the child's education."[218] While conscious of the importance of conserving each of the elements which directly condition classroom work, and especially the need of proper social conditions, we maintain that the personality of the teacher is the vitally controlling factor. " The important fact is that the teacher occupies the key position of the educational

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[217] Suzzallo, H., "Editor's Introduction," to *Teacher's Philosophy in and Out of School*, Hyde, W. D. Boston, 1910, p. XI.

[218] Suzzallo, H., "Editor's Introduction" to *The Status of The Teacher*, Perry, A. C. Boston, 1912, p. IX.

situation. She stands constantly on the frontier of childhood, she deals with weak, plastic, and variable children."[219]

Training in citizenship in some form, however unsystematic it may have been, has had a place in the curriculum for more than fifty years[220] with unsatisfactory results. Among the experts of civic education there is at present an awakening to the need of adequately trained teachers for this high duty. "Civic education is the education of the qualities of good citizenship. What teachers need is not so much a more intimate knowledge of governmental activities, as a new attitude and point of view. The technique may be imparted readily enough, but the spirit of good citizenship can be taught only by men or women who are themselves markedly proficient in the knowledge of civic and social obligation."[221] To the proficiency of knowledge of civic and social obligation, as a vitally necessary part of the teacher's equipment, we add willingness for disinterested service. The cultivation of that quality in the plastic nature of the child lies at the heart of the school's task, and "what is taught is learned or not, according as these virtues prevail in the teacher's life. . . . The most important part in the moralizing of the school is the moralizing of the teacher."[222]

The logic of the situation forces the inquiry: Where may teachers be found in whom willingness for disinterested service is a life principle? By the operation of what law of selection are they chosen? By what system are they trained? By what means is this spiritual quality maintained and heightened while the teacher is in service? To these questions we now address our inquiry.

There are two systems of schools in the United States—the State school and the Catholic school. Each of these systems has its own means of preparing teachers. These means are the State system of normal schools and the Catholic system of the religious novitiate with its normal school. Each has its specific method of improving its teachers while in service. This study

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[219] Coffman, L. D., *The Social Composition of the Teaching Population*, New York, 1911, p. 1.

[220] Cf. p. 37, *supra*.

[221] Ryan, W. C., "Introductory Survey," *Report of Commissioner of Education*, 1913, Vol. I., p. 11.

[222] Sneath and Hodges, *op. cit.*, p. 201.

is restricted to the typical means at the disposal of each of these systems by virtue of the fundamental principle underlying each to prepare the teacher adequately to cultivate in the pupil willingness for distinterested service. There will be no attempt to inquire into the factors constituting general teaching efficiency. Of the many possible factors, ability in academic and professional studies and other qualities which condition success in general, but one, the element of personality, will be considered, and that only as far as it is essential to the training in citizenship by developing the spirit of patriotic disinterestedness. To develop the quality in her pupils, the teacher must possess it herself. The inquiry will be directed to three points, the captions of which are:

I. The motive which impels the candidate of each system to enter the teaching service.

II. The preparation of the intending teacher to cultivate in her pupils the willingness for disinterested service.

III. The means furnished by each system to maintain and heighten in the teacher this quality of mind and conduct while in service.

In view of this analysis, it will be necessary to consider the categories of employment in which teaching is classed; namely, trade, profession, and calling or vocation. The word *trade* is derived from tread. The original meaning of the word was to place things on the tread or track in order to pass them on. The word *trade* connotes bargaining and all that is implied in buying and selling. Those employments are trades, therefore, in which there is a direct relation between the work and the compensation for it. The tradesman works by the hour, or by the piece with the understanding that he will be paid in proportion to his work. The cash nexus is always a conscious relation between the employer and the employe.

The term *profession* implies not only special preparation, but a universal recognition of the power and dignity which training gives the professional man, and which is maintained by a distinct code observed by each member of the profession as an obligation to his colleagues. There are certain standards which determine professional service. The essence of the professional spirit is love for the work as a means of self-expression and

joy in the doing of it to benefit others.[223] The physician devotes himself unreservedly to his patients without thought of gain. The distinction between trade and profession is not in the character of the work, mental or manual, although the intellectual equipment is usually greater in the professional man, but in the motive behind the work. A trade aims primarily at personal gain, a profession at the exercise of powers beneficial to mankind.[224]

A calling or vocation, in the large sense, is the work for which each man was created and endowed physically, intellectually, and temperamentally by an omnipotent, omniscient Creator. The idea of personal vocation follows from man's faith in a Personal God Whose every act is guided by infinite intelligence. As in Plato's Republic perfect justice would be attained when each man found the employment for which he was fitted by nature, so, according to the Christian philosophy of life, the ideally best conditions of society would be attained if each individual were fulfilling the Divine plan in his regard. In a restricted sense, a vocation is a spiritual call in the words of the Divine Master: "One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me,"[225] which lays upon the individual the obligation to devote his powers and energies to form high virtue in himself and in others, as many as he can reach by his influence. The call to such a life is the meaning of the term, religious vocation.

I. The Principle of Selection of Teachers of the State School

At the outset we face the fundamental question: By what motive is the candidate for teaching impelled? What has attracted each of the great body of five hundred eighty thousand teachers[226] to enter the work? Have they been prompted by the spiritual law of service and sacrifice, or by the economic law of salary, a law essentially self-seeking? From the very nature

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[223] Cf. Palmer, G. H., *Trades and Professions.* Boston, 1914, p. 33. Suzzallo, H., "Reorganization of the Teaching Profession," *National Educational Association Proceedings,* 1913, p. 362.

[224] Cf. Palmer, G. H., *Ideal Teacher.* Boston, 1908, pp. 4. 5. *Trades and Professions.* Boston, 1914, p. 27.

[225] Mark, X, 21.

[226] *Bureau of Education,* unpublished statistics, 1914.

of the economic conditions which the public school teachers have to face to maintain economic independence, the salary must be a conscious motive. They are not the philosopher kings of the Republic, who were not permitted to own gold or silver, that they might be free from the tyranny of things in order to devote themselves unreservedly to the task of ruling wisely. Dr. Prichett assumes that the motive of the state school teacher is unquestionably economic. In explaining the table of statistics of salaries of professors in American and Canadian institutes of collegiate rank, he says: "The table is notably defective in one respect—it omits entirely the statistics for Roman Catholic colleges and universities. This omission is unavoidable, however, since it is impossible to compare the cost of living in institutions where teaching is an economic function with that in an institution where the teachers serve in the main without salary."[227]

According to the attitude which the teacher has toward her work, she belongs to the trade or profession of teaching. Broadly speaking, there are three classes of teachers:

1. Those who enter from economic compulsion.

2. A class of no single specific characteristics, consisting of young men who enter the work temporarily as a stepping stone to one of the learned professions, and young women who not from economic compulsion, but for the sake of economic independence try teaching to see how they like it.

3. Those who choose the work deliberately and equip themselves for it. Dr. Coffman says: "In most cases the motive that starts teaching is economic pressure. The professional motive comes late. . . . Professionalization would come much sooner if more could be induced to enter teaching because of a desire to confer service."[228] "The transmission of our best culture is turned over to a group of the least favored and cultured because of its economic station."[229] This is a severe arraignment of the motive which urges teachers to assume the responsibility of nurturing the citizens of the future. There is

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[227] Prichett, H. S., "Christian Denominations and Colleges," *Educational Review*, Vol. 36, p. 228.
[228] *Op. cit.*, p. 54.
[229] *Ibid.*, p. 70.

no thought of personal fitness to prepare the child for his spiritual inheritance, no glimpse of a desire to assist him to actualize his possibilities and become a worthy member of society, nor of the motive of training him to the true greatness of disinterested service. Dr. Hollister says that those who enter the service of teaching should be volunteers, but that economic compulsion forces many into the work.[230] Dr. Palmer recognizes the existence of the same conditions: "Many men and still more women, take up teaching for a brief season, not through any taste or fitness for it, but because they find in it the readiest means of support."[231] That the number of those who are forced by economic pressure to teach, constitute the majority of the teaching body is inferred from the statement: "The typical American female teacher early found the pressure both real and anticipated to earn her own living very heavy. As teaching was regarded as a highly respectable calling, and as the transfer from the schoolroom as a student to it as a teacher was but a step, she decided upon teaching."[232] This class, with whom the financial motive is so markedly in the forefront of consciousness, must be classed as trade teachers.

The teachers who have had professional training constitute between fifteen and twenty per cent of the entire teaching force of the State school.[233] They may have been drawn to the profession by its intrinsic attractions. Motives other than economic which operate favorably or adversely to influence a young man or woman to choose the profession of teaching are: (1) The esteem in which the profession is held; (2) the opportunity which teaching offers to form youth to virtue; (3) the opportunity for self-expression or love of the work.

The profession of teaching, considered purely as a career to attain dignity of position and honor, has little attraction. Neither in the public sentiment nor in the estimate of the teaching body is its status equal to that of law or medicine. In Germany the professional spirit is strong, and invests the work with

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[230] Cf. Hollister, H. A., *The Administration of Education in a Democracy.* Boston, 1914, pp. 313–14.

[231] Palmer, G. H., *Trades and Professions.* Boston, 1914, p. 30.

[232] Coffman, L. D., *op. cit.*, p. 80.

[233] Cf. Judd, C. H., "Normal School Extension-courses," *National Educational Association Proceedings*, 1915, p. 771. Perry, A. C., *op. cit.*, p. 59.

dignity. The *lehrer* has a definite status next in rank to the *pfarrer*. In Germany, France, and other European countries the teacher is an officer of the State, enjoying official privilege and popular esteem. In Sweden and Austria the teacher has an official grade; a high-school principal enjoys the same rank as a major-general.[234] In the United States the teacher has no official standing. He is an employe, not an officer. A report of an English visitor to our school contained the statement: "It certainly appears to the casual observer visiting the States that the teacher, as such, has little or no status; that is, his status is that of the man apart from his profession. His influence is determined by his personal qualities, and not by his profession."[235] Educators who have made a careful and scholarly study of school administration give the following estimate of the teacher's status: "The traditional American teacher has been, in one sense, a sort of casual laborer. Along with this has naturally persisted the tendency for him to get out of this uncertain career as speedily as possible and to return to it only in times of stress."[236] The small esteem and lack of dignity attached to the profession may be attributed, in part, to the lack of security and permanence of tenure. Dr. Prichett says: "Before we can hope for the best results in education, we must make a career for an ambitious man possible in the public schools."[237] This is the *rationale* of his pension system for teachers.

The determining motive of the teacher may be that of social uplift of the masses; of making the ideal gleam along the pupil's pathway in order to lift him to a higher plane intellectually and morally. It is possible to conceive a corps of teachers actuated by this high motive, but the very nature of the economic problem which the public school teacher has to face is bound to make the question of salary a vital consideration. "However true it may be that the altruistic motive must influence the man who chooses the life of teacher, it is still true that

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[234] Cf. Perry, A. C., *op. cit.*, p. 57.

[235] *Ibid.*, p. 58.

[236] Dutton, S. R., and Snedden, D., *The Administration of Public Education in the United States.* New York, 1912, p. 261.

[237] *Seventh Annua Report, Carnegie Foundation for the Advancement of Learning,* 1912, p. 70*l*

one cannot consider the calling of the teacher apart from the economic function."[238]

The motive of self-expression and joy in the work is the motive of the truly professional teacher. It includes a small number of choice spirits like Dr. Palmer who says: "Harvard College pays me for doing what I would gladly pay it for allowing me to do."[239] To most professionally trained teachers, however, the adequacy of salary is a significant consideration. "It is well to say that competent men and women will go into the occupation of teaching regardless of the money involved, but the economic demand is a primal one."[240] Economic conditions in the educational world cause sharp competition among teachers. "The only hope of an ambitious collegian is to put himself distinctly above his competitors in his chosen field. He must do as the business man does in analogous circumstances—increase his capital and make ready for a larger business."[241] This indicates a trend of affairs which should give men pause who realize that the teacher's point of view is the vital point for training in citizenship. The implications of the principle underlying the system are far-reaching. The key to the situation is this: There is the same difficulty of harmonizing the spirit of competition which flows from the economic principle with the altruistic impulse and willingness for disinterested service as Huxley found in reconciling the cosmic process with the ethical process: "Social progress means a checking of the cosmic process and the substitution for it of another, which may be called the ethical process. . . . The ethical progress of society depends not on imitating the cosmic process, still less in running away from it, but in combating it."[242] Yet the hope of capturing a good position is the incentive for an intending teacher to equip herself with professional training, and ambition is the stimulus to high performance of the daily task. Where the teachers will not prepare themselves for

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[238] Prichett, H. S., "Christian Denominations and Colleges," *Educational Review*, Vol. 36, p. 227.

[239] *The Ideal Teacher*. Boston, 1908, p. 5.

[240] Ryan, W. C., *Report of Commissioner of Education*, 1913, p. 11.

[241] Russell, J. E., *Organization and Administration of Teachers' College*, Vol. I, p. 42.

[242] *Evolution and Ethics*. New York, 1896, pp. 81, 83.

greater efficiency without hope of adequate reward, there the spirit of sacrifice is wanting. As a matter of sound business policy, the administrative authorities apply to the employment of teachers the business principles which obtain in the commercial world; they make the salaries depend upon merit and efficiency, knowing that the incentive which actuates a teacher to high performance of duty is the assurance that promotion and increase of salary will be the reward of increased efficiency; and, conversely, that loss of position will be the outcome of incompetency.[243]

The financial relation between the teacher and the pupil is sometimes of conscious importance, as is shown by the boy of untrained impulses who interprets the teacher's obligations inhering in the relationship as those of an employe. "My father pays you to teach me; he will make you promote me," is his threat to the teacher. The pupil is quick to make deductions. The teacher who works for a salary cannot without explanation establish inductively from her own life the principle of self-sacrifice. Extrinsic reasons for teaching, such as the support of dependent relatives, may be, and often are, of such a character as to make the work one of self-sacrifice. An important question here is, does the motive animate the teacher with the love of service? "Self-surrender will not be made until a rational conviction is created that in some way the interests of self and the public good are in accord with each other. It is beyond the power of the State to supply this conviction, for it can give no assurance that he that loseth his life in self-sacrifice shall find it again. Apart from extra-mundane motives, it is not to be expected that duty will have supremacy over selfishness, as was the case before the energies of the personal life were aroused by industrialism. The State system not only fails to give a rational motive for sacrifice, but cannot teach sacrifice by example through the salaried teacher."[244] Yet the task that lies at the heart of the school is to give the growing youth a greater readiness each to give his best to the common good. Halfway measures will not overcome the desire for personal

[243] Cf. Green, C. F., "The Promotion of Teachers on the Basis of Merit and Efficiency," *School and Society*, Vol. I, p. 706.

[244] Wainwright, S. H., "The Contribution to Japan through Education," *Board of Education, M. E. Church, S.*, 1908, p. 106.

gain and the craving for material satisfactions. Nothing less than the cultivation of a principle which emphasizes the spiritual power of man over mere impulse and desire, raising him to a higher level of life, will show him the joy of sacrifice. If we would make true citizens, we must teach the children in the schools the joy that comes from true service. A man is not free from the bonds of temptation to personal aggrandizement until he has felt the joy of self-devotion and self-surrender.

II. The Preparation of the Intending Teacher

The teacher requires both mental equipment and moral fitness. His training for the profession should include factors, therefore, chosen deliberately to attain both of these requirements. It has been the policy of American State education to provide for the academic and professional training only. Yet ideals and habits of character are no less important to those who are to mould the future citizens. "It is no less a duty to plan and strive for a character that is sound and noble and worthy of imitation by our pupils than to observe and listen and read with a view to acquiring knowledge and skill in imparting knowledge to others."[245]

Various types of institutions have been founded to prepare teachers. These institutions are: (1) City training schools; (2) normal training high schools; (3) State normal schools; (4) private normal schools; (5) teachers' colleges; (6) schools of education in connection with universities. Of these agencies we select the State normal school as the typical training school for the State teacher. This is an integral part of the State school system, supported and directed intimately by the State according to its policy of training teachers for its own instrument, the State school, which it has instituted and consistently supports to further its own purposes.

For the year ending June, 1914, two hundred and thirty-five public normal schools in the United States reported to the Bureau of Education in Washington. The total number of students in the regular training courses of teachers in these schools was eighty-nine thousand five hundred thirty-seven. Of

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[245] Ladd, G. T., *op. cit.*, p. 41.

these two hundred thirty-five normal schools, one hundred seventy-seven are state normals, with an attendance of eighty-four thousand ninety-seven students.[246]

To define the work of a normal school, as to define that of any institution, it is important to know its own conception of its purpose and to look at its development historically and functionally. The purpose is fairly well treated in a Massachusetts State normal school catalogue: "The design of the normal school is strictly professional; that is, to prepare in the best possible manner its pupils for the work of organizing, governing, and teaching in the public schools of the Commonwealth. To this end, there must be the most thorough knowledge, first, of the branches of learning required to be taught in the schools; second, of the best methods of teaching these branches; and third, of right mental training."[247]

The American normal school was founded at Lexington, Massachusetts, in 1839 to train teachers to teach;[248] to train so that teaching power might be developed in the person taught. Although at first it gave little more than instruction in the academic subjects that the teachers needed for their immediate work, the purpose from the beginning was to develop in the student-teachers technical and professional ideals.[249] It is, therefore, strictly a technical school. With but few exceptions, the normal schools in the United States have been markedly Pestalozzian in character.[250] There have been two distinct types of normal schools: first, the early Massachusetts Normal School, in which emphasis was placed upon thoroughness in the common branches; second, the Oswego (New York) State Normal School, which stressed with major emphasis the methods and practice of teaching. The first type gave an accurate analysis of subject matter; the second, an orderly and logical arrangement of the elements of knowledge for the purpose of presentation to secure discipline and development of mental

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[246] *Report of Commissioner of Education*, 1914, Vol. II, p. 349.

[247] *Catalogue of the Worcester State Normal School*, 1916, p. 7.

[248] Cf. Gordy, J. P., *Rise of the Normal School Idea in the United States*. Bureau of Education, Bulletin No. 8, 1891, p. 47.

[249] Cf. *Ibid.*, p. 40.

[250] Cf. Jones, E. E., "The Relation of Normal Schools to Departments and Schools of Education in Colleges and Universities," *School Review Monograph*, No. 11. Chicago, 1912, p. 59.

faculty. This type, formed specifically upon Pestalozzian principles, has given more attention to educational theory than has the Massachusetts type.[251] In each of these characteristic types, importance is attached to the reexamination of common school studies which the student-teacher has completed during her last years of high school. Arithmetic is studied in the light of algebra and geometry; grammar is reviewed in the light of rhetoric and foreign languages. To study the elementary branches thus constructively is to discover their interrelations and processes of derivation from higher sources. This constructive study gives the teacher a knowledge of the laws of the subject and tends to make her observant and reflective of methods.[252]

The efficiency of normal school training to develop the personality of the teacher is conditioned by four factors—first, the entrance requirements of the candidates; second, the curriculum; third, the faculty; fourth, the student life. The normal school has no national standardization, and, therefore, there is no homogeneous type. Those of each State or group of States have their own peculiarities and have adopted different standards of admission. According to the entrance requirements for a Massachusetts Normal School, the student must have attained the age of seventeen years if a man, and sixteen, if a woman, and must be free from physical defects, and present a certificate of good moral character and evidence of graduation from a high school or euqivalent preparation.[253] For entrance to a Wisconsin State Normal School, the regents require good health and completion of a four-year high school course or four years' successful experience as a teacher, with a first-grade certificate for not less than one year or satisfactory examination in a great number of specified high school studies.[254]

The curriculum furnishes the knowledge content of the

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[251] Cf. Ramsey, C. C., "Normal Schools in the United States," *Education* Vol. 17, p. 234.

[252] Cf. Harris, W. T., "The Future of the Normal School," *Educational Review*, Vol. III, pp. 5, 6.

[253] *Catalogue of Worcester, Massachusetts, State Normal School*, 1916, pp. 7, 8.

[254] Cf. *Bulletin, Milwaukee State Normal*, 1916, p. 19.

teacher's training. The committee of the National Educational Association on normal schools in 1899 recommended the following course toward which normal schools should aim:

"1. *Man in himself,* embracing: physiology, psychology, ethics, religion.

"2. *Man in the race,* embracing: history, anthropology, literature, general psychology.

"3. *Man in nature,* embracing: physics, chemistry, biology, mathematics, physiography, astronomy.

"4. *Man in society,* embracing: sociology, government, home economics.

"5. *Man in expression,* embracing: language, drawing, construction, physical culture, music, art.

"6. *Man in school,* embracing: philosophy of education, science and art of teaching, history of education, school economics."[255]

The actual content of the curriculum differs widely from the ideal. While the courses of study of the various normals in the same State are uniform, outlined as they are by State officials or by the joint action of the presidents of the various schools, those of the normals of different States vary widely. "The normal school in the city and the one in the mining region and the one in the agricultural region will all differ much in their curricula and in their creational agencies for instruction."[256] The United States commissioner of Education, in his report of 1910, states that the leading normal schools offer four-year degree courses which are cultural as well as professional, parallel to regular college courses; that they provide for specialization in manual arts, domestic economy, agriculture, and the natural sciences,[257] In accordance with this new normal school movement to offer college work, many normal schools in the Middle West have provided curricula of four-year college courses, justifying their policy on the ground that their legitimate function is to train teachers for every phase of the common school, and that the

[255] "Function of the Normal School," *National Educational Association Proceedings,* 1899, p. 841.

[256] Kirk, J. R., "The Twentieth-Century Normal School," *National Educational Association Proceedings,* 1914, p. 526.

[257] Cf. *Report,* Vol. II, p. 1079.

training of a high school teacher demands the scholarship of a college curriculum. In 1907 the normal schools of Illinois were authorized to grant professional degrees.[258] In 1909 the Iowa legislature changed the name of the State Normal School at Cedar Falls to the State Teachers' College, with power to confer degrees. Since then a full college course of four years has been maintained.[259] In 1911 the Wisconsin legislature empowered the normal schools of its State to offer the "substantial equivalent of the instruction given in the first two years of a college course," thereby making them junior colleges.[260] In a great many state normal schools, however, the curriculum consists of a two-year course following a high school education. In order to give specific and definite training to teachers of each of the departments of elementary education, primary, intermediate, and grammar grades, the last product in the evolution of the normal school is a group or core of subjects as the foundation of the teacher's professional preparation. Supplementary to this are differential groups for the primary, intermediate, and grammar grades, and in those normal schools equipped for the training of high school teachers there is a high school differential. The total number of units required is twenty-four; one unit represents twelve weeks of study, five hours per week. In the Billingsham Normal School, Washington, representing the Pacific Coast section, the core includes fifteen and seventy-five hundredths units; the high grade differential and the low grade differential each eight and twenty-five hundredths units. In the Cedar Falls Teachers' College, Iowa, the core includes ten units; the high grade and the low grade differentials each fourteen units. In the Normal School of Ypsilanti, Michigan, the core includes eight units; the high grade and the low grade differentials each, sixteen units. *Two* subjects only, psychology and history of education, are constants of the core of studies required in each of these normal schools. Each of these two subjects varies from a standard

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[258] Felmley, D., "The New Normal School Movement," *Educational Review*, Vol. XLV, p. 411.

[259] Cf. Bolton, F. E., "The New Normal School Movement," *Educational Review*, Vol. XLVI, p. 60.

[260] Cf. Plantz, S., "The New Normal School Movement," *Educational Review*, Vol. XLV, p. 199.

amount by only two-tenths of a unit. The cores vary among themselves from eight units to sixteen units.[261] The differential course is recommended to make the normal school graduate more immediately effective in her work in giving her specific plans and habits of procedure for the grades that she has chosen to teach. Psychology is a basic study for principles and methods, and, next to practice teaching, contributes to success in teaching.[262]

In the construction of the curriculum, academic training is sacrificed in some degree to special grade methods and problems. "The fact is that most normal schools are, under present conditions, forced to restrict their efforts mainly to imparting knowledge of the subjects to be taught and the methods of teaching."[263] If the curriculum be a criterion of the character of the content of instruction, it may be inferred that the same conditions obtain at the present time. It looks at the work of teaching purely from the viewpoint of the intellect. The character of the training of the normal school is determined by the required qualifications of the teachers of each State. Academic and professional preparation only have been demanded for preliminary certification.* Yet Dr. Russell maintains that an acquaintance with the process of the formation of ideals, the development of will, and the growth of character should be a part of the teacher's equipment.[264] The curriculum concerns itself but slightly with these essentials of efficiency in teaching. Regarding the present status of moral education in institutions for the training of teachers, Dr. Bagley says:

"1. Explicit instruction in the principles of moral education is provided for by separate courses in relatively few universities and normal schools. Such courses are found much less frequently in normal schools than in colleges and universities.

"2. Courses in ethics are offered in seventy per cent of the

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[261] Cf. Maxwell, G. E., "Differentiation of Courses in Normal Schools," *National Educational Association Proceedings*, 1913, pp. 536–539.

[262] Cf. Meriam, J. L., *Normal School Education and Efficiency in Teaching*. New York, 1905, p. 53.

[263] Russell, J. E., "The Training of Teachers," *Teachers' College Record*, Vol. I, p. 8.

* Cf. Updegraff, H., *Teachers' Certificates Issued under General State Laws and Regulations*: U. S. Bureau of Education, 1910. *Passim.*

[264] Cf. *ibid.*, p. 43.

colleges and universities and in twenty-two per cent of the normal schools. In neither type of institution are the courses in ethics frequently required of intending teachers.

"3. Instruction in the principles and methods of moral education seems to be chiefly provided for by the courses in the history and theory of education and in school management. Although more than a majority of the instructors in these institutions believe that in the lower schools indirect moral instruction through literature, history, and science has a very important place, there seems to be little explicit effort to emphasize in presenting these subjects to intending teachers the methods through which their moral values may be realized. It is to be inferred that this is done mainly in the instruction which is provided in the history of education and the theory of education, and possibly also in connection with observation and practice teaching.

"4. A majority of those engaged in the teaching of teachers for the elementary and secondary schools place the greatest emphasis upon school life as a source of moral education, although indirect but systematic instruction through literature, history, and science is also deemed to be of very great importance. A strong minority favors explicit instruction through principle and precept, illustrated by concrete cases. The prevailing opinion is that religious instruction in any form has no place in the elementary and secondary schools.

"5. There is noticeable among many of those engaged in the training of teachers a feeling that the problems of moral education are particularly intangible and elusive, and that a concerted effort to entangle at least some of the strands in this web is essential to the next step in educational progress."[265]

The fact that the normal school curriculum, shaped by state authorities to prepare teachers to train the youth of our country for conscientious and devoted citizenship, contains no subject emphasizing moral training is significant. "The subject [of moral education] calls for special training and a special gift on the part of the teacher. It is the height of absurdity to suppose that geography or history needs special preparation and

[265] Bagley, W. C., "Training Public School Teachers," *Religious Education*, 1911, Vol. V, pp. 633–34.

that morals do not."[266] Ethical instruction, unless exemplified in daily conduct, is futile. The foundation of character is to be laid not by enlightening the intellect so much as by training the emotions and the will; yet to give moral education a place in the curriculum would be a recognition of the importance of the moral concept and of the value of the inspiring example of virtue, which would tend to preserve a true sense of value and would demonstrate concretely that the development of the moral character of the pupils is a part of the work of every teacher.

The education of the normal school is purely secular. One of the primal sources of the inspirational aspect of education is the school studies, especially history, social science, literature, and art. The convictions that are formed and the ideals that are awakened and cultivated are not vitalized by religion. How far the ideal elements of humanity possess the teacher, enabling her to see in all the subjects that she teaches man's effort toward ideal living, and how vital she will make this teaching, depends upon how far she realizes the seriousness of her task and upon her own ethical and spiritual vitality. At best, these ideals are only moral ideals. "Amid all the sickly talk about 'ideals' which has become the commonplace of our age, it is well to remember that so long as they are dreams of future possibility and not faiths in present realities, so long as they are a mere self-painting of the yearning spirit and not its personal surrender to immediate communion with an Infinite Perfection, they have no more solidity and steadiness than floating air-bubbles, gay in the sunshine and broken by the passing wind."[267] Nothing can equal religion to give vigor to ideals. That the modern world expects so much from mere intellectual instruction is the logical result of the rationalistic philosophy. When any evil threatens society, the remedy proposed is the addition of a new study, a further enrichment of the curriculum. When any virtue is to be cultivated, as patriotism or community service, it is introduced as a subject of instruction in the schools. Yet educators know that conduct

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[266] Chubb, P., "Direct Moral Education," *Religious Education Association*, Vol. VI, p. 109.

[267] Martineau, James, *A Study of Religion*. New York, 1888, p. 12.

and character are attained under discipline which is effective only amid conditions where appropriate feeling and guidance of the will are present. With religion excluded, the normal school lacks the most potent influence to nourish that high idealism and altruism which spring up in the heart of every young person and which are a great force of spiritual energy.

The great inspirational force of education is the teacher. All that has been said in Chapter IV on the potency of the personality of the teacher as a moulding influence of character has application here, but with a lesser force, as the plasticity of the student is less. As with the child, however, so with the normal school student, character is developed in contact with a live spiritual soul. The committee of the Report of Normal Schools in 1899 stressed with major emphasis the importance of having great teachers, recognizing that the faculty is the soul of the institution. The requisite characteristics were named in the following order: first, character; second, teaching ability, defined as the ability to inspire to thought, feeling, and action, the kind of work which makes for character; third, scholarship; fourth, culture; fifth, a professional spirit and professional ethics—a spirit of loyalty to the institution to make it a potent force for good.[268]

It is impossible to make even a general statement of how far the actual qualifications of the large staff of normal school teachers correspond to this ideal. That the moral character of the normal school instructor is unimpeachable is presupposed. How active his appreciation is of the value of a deep, warm moral sentiment, and how intimate his conviction that self-realization means self-transcendence and the habitual willingness for self-renunciation and self-sacrifice, cannot be stated. In a teacher these are qualities absolutely essential, for which there is no quantitative measurement. That the normal school instructor has taken over and made organic the habit of subordinating his personal gain to the common good, forgetting his own narrow interests in his devotion to the larger ends, could scarcely be expected from the economic motive which impelled him to enter the profession and from the ambitious

[268] Cf. "Function of Normal School," *National Educational Association Proceedings*, 1899, p. 838.

impulse which urges him to reach out to capture the highest salary. "As things are now, there is severe competition for every desirable post. . . . The fact that the competition for the better class of schools is so disagreeably keen is the surest guarantee of a better system of training teachers. . . . It is precisely this condition of affairs which makes possible for the first time in America a serious consideration of ideal methods of training leaders."[269] Yet the teacher who is forming those who are to inspire high ideals of citizenship in that training ground of our nation, the State school, whose only reason for existence is to teach the youth to be patriotic citizens, certainly should realize in her own character and express in her own professional work her appreciation of the value of the fine quality of disinterestedness. If the teacher must have what Dr. Palmer calls the "aptitude of vicariousness,"[270] or the capacity of reproducing her qualities in her pupils, we are warranted in expecting to find her a living exemplar of that essential mark of citizenship, willingness for disinterested service, and, therefore, showing forth in her own conduct that community interests are greater than individual ambitions. Immeasurably more effective than special knowledge or rational moral teaching is the example of the teacher making personal sacrifices for the community. Dr. Bagley sounds a true note in the words: "If I were dictator with absolute power, the very first thing that I would do would be to make normal-school teaching the most attractive kind of teaching. I would have it so attractive that the very best men and women would seek its service. . . . The institutions that train the teachers for the elementary schools should be the most significant factor in their efficiency."[271] The weak point in the situation is the weak point inherent in the State school system; the economic pressure which is in the forefront of consciousness is well calculated to obscure and to dull the high motive of service and self-surrender.

The daily life of the student in the normal school is a vital

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[269] Russell, J. E., *op. cit.*, p. 42.
[270] *Ideal Teacher*. Boston, 1908, p. 8.
[271] Bagley, W. C., "The Question of Federal Aid for Normal Schools," *National Educational Association Proceedings*, 1915, p. 768.

factor in the preparation of the intending teacher to cultivate willingness for disinterested service in pupils. This phase of teacher training may be considered under two aspects:

1. The motivation of the students to professional training and their moral earnestness.
2. The extra-curricular activities.

1. *The Motivation*

During the year ending June, 1914, 84,097 students attended the State Normal Schools, of these three-fourths were women.[272] The median age of the normal school students in nineteen years; eighty-five per cent are between seventeen and twenty-one,[273] the period when personality begins to crystallize into permanent form; when habits of truthfulness, purity, loyalty, self-reliance, and self-devotion should become rooted in character. Until the last decade when some of the normal schools began to offer college courses parallel with the professional curriculum, the standard of values of the normal school was sharply distinctive and operated as a selective agency, determining the quality of its students. It was strictly a technical school and attracted only those who wished to qualify for teaching. The character of the student body was, therefore, dominated by the single purpose of acquiring professional training and such academic training as would contribute to teaching efficiency. If the intending teachers had the high motive of using their energies in the upbuilding of the characters of the youth of the land, they were students of high seriousness and of altruistic spirit. Whatever diverse antecedents and differences in personal ability there might be, it would be reasonable to expect them to have fine moral qualities. No such controlling aim has been found, but, instead, the motive of economic pressure. "Since teachers are made because of economic problems and motives, and not because of deliberate selection and professional zeal, the rising and falling fortunes of the individual student come to have a large controlling determination of the entrance upon and continuance of teaching."[274] Teaching is not looked upon as a

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[272] *Report of Commissioner of Education*, 1914, p. 349.
[273] Cf. Coffman, *op. cit.*, p. 18.
[274] Buchner, E. F., "Graduate and Undergraduate Work in Education," *The School Review Monograph*, No. 11. Chicago, 1912, p. 4.

career, but a make-shift or stepping-stone to a better position. Doctor Coffman's conclusions derived from his study of a careful census of five thousand two hundred fifteen teachers, "a random sampling" from rural, town, and city schools, may be considered fairly typical of the American teacher. He has shown statistically the inexperience and shifting character of the State school. Fifty-six per cent are twenty-five years of age or under;[275] the average teaching career of men teachers is seven years; of women, four years.[276] In 1914 there were five hundred eighty thousand fifty-eight teachers in the elementary and secondary State schools. Of this number, 80.2 per cent, or four hundred sixty-four thousand forty-four, were women.[277] From these data, it may be inferred that 50 per cent have not had more than four years' experience; that there are more than one hundred thirty thousand new recruits every year, and, therefore, at the beginning of the school year nearly 25 per cent of the teachers have had only one year's experience and an equal number have had no experience. Fifty per cent have had only a high school education or less.[278] "The median American teacher, irrespective of location and position, has had less than four years of experience. . . . The world estimates that the maximum effect of experience has usually been attained in six years. . . . The possibility of lifting the great body of workers in teaching to the plane of a true profession is thus restricted by the fact that more than fifty per cent leave teaching before they realize the cumulative effect of experience in teaching efficiency." [279] The greater proportion come from families whose average income is less than eight hundred dollars a year.[280] It may be inferred that many have gone into the work from necessity rather than from choice. The seriousness of purpose of those of low economic status is not questioned, but that the purpose is instinct with self-sacrifice may be questioned. More often than otherwise, the motive in entering upon teaching is to use it as a temporary means of

[275] Cf. *op. cit.*, p. 25.
[276] Cf. *ibid.*, pp. 25, 26.
[277] Cf. Bureau of Education unpublished statistics, 1914.
[278] Cf. Coffman, *op. cit.*, p. 32.
[279] Coffman, L. D., "Mobility of the Teaching Population in Relation to the Economy of Time," *National Education Association*, 1913, pp. 235–236.
[280] Cf. *ibid.*, pp. 61, 65.

earning a livelihood. Men leave the work to study law or medicine, to become insurance agents, or to enter government service; the women, to marry, to become trained nurses, stenographers or book-keepers. Doctor Snedden says that 75 per cent of our teachers, if not more, are young people who spend but a few years in the service and then seek other occupations, including those of home-making for women.[281] The fact that a candidate for teaching presents herself at the normal school for training is no guarantee that she has made a choice of the profession, nor can such an inference be made.

With the extension of the new normal school movement to transform normal schools into teachers' colleges and into junior colleges, the character of the student body has somewhat changed. While the normal school still stands primarily for professional training, the purpose of the student has become obscured and indefinite. Some enter to take the college course with no intention of preparing to teach, but to acquire personal culture, or for some economic purpose other than teaching. This is especially true of those normal schools which offer the junior college course, as the eight State normal schools of Wisconsin. With such reconstruction of curriculum, there is small basis for the inference that the student of such a normal school has a distinct professional aim.

2. *The Extra-curricular Activities.*

The normal school encourages student organizations, as athletics, debating, literary, and oratorical clubs, glee clubs, camera clubs, and others. Its general attitude toward this phase of school life is stated in the following: "Every student should affiliate himself with at least one organization; he should be able to feel that he 'belongs' not only to the school, but to some of its more intimately organized life where he comes closely in touch with at least some of his schoolmates."[282] The student organizations are the socializing factor of the school to develop the sense of responsibility and cooperation. One of the most important outside activities of student life is athletics,

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[281] Cf. Snedden, D., "Tests of Teaching Efficiency," *Educational Review*, Vol. XLV, p. 515.

[282] *The Milwaukee State Normal Bulletin*, 1916, p. 13.

which is frequently raised to undue prominence. That its highest moral value as a student influence may be realized, it should be conducted in the amateur spirit. At some of the normal schools, well-paid coaches have been engaged in addition to the physical director, and all the forms of college athletics have been organized.[283] The ideals of a professional coach to whom success is sometimes the primary aim, and the method of attaining it, secondary, are not the ideals that should dominate normal school athletics.

The other normal school organizations are of a social or quasi-intellectual character. Some of these have an important function as a unifying force, binding the young people in student fellowship and engendering a community spirit. Under the direction of a member of the faculty, a limited number of such societies should be effective in creating a wholesome social spirit. There is good reason to fear, however, that the great variety of unsupervised student activities which exists becomes a real menace to student life in causing a dissipation of energies and leading to a lack of studiousness. "With the freedom of their fraternity or club life and the absence of faculty and parental restraint, have come constant distractions from study in connection with a succession, throughout the year, of class, fraternity and intercollegiate games of football, baseball, basket ball, tennis, golf, chess; of rowing, track and athletic meets; of glee, mandolin, banjo and other musical or dramatic clubs or associations; of receptions and other social functions; of literary dailies, weeklies, monthlies and annuals; and even of intercollegiate debates." [284] The grounds of fear for normal school extra-curricular activities become more serious as the normal school takes over the college curriculum. These conditions are the concomitant, incident to the expansion of the curriculum and sometimes take a hedonistic tendency which, not to count its permanent effect upon character, is detrimental to good work in the school.[285] In so far as a student is guided

[283] Cf. Plantz, S., "The New Normal School Movement," *Educational Review*, Vol. XLV, p. 200.

[284] Birdseye, C. F., *Individual Training in Our Colleges*. New York, 1907, p. 181. Cf. Clark, C. U., "What Are the Colleges For?" *North American Review*, Vol. CCIV, p. 418.

[285] Cf. Black, W. H., "The New Normal School Movement," *Educational Review*, Vol. XLV, p. 305.

by utilitarian motives, he is immune to the danger, and many normal school students are of this type. A great many, however, are young and away from home restraints for the first time. Their characters have not yet taken set, and they are over-sensitive to the call of companionship; their minds become filled with a multitude of transient impressions which waste their time and energy. The function of these organizations is to satisfy the instinct for human relationship and thereby develop the fraternal and community spirit. These, however, are only the means. The vivifying principle is wanting. With the exclusion of religion from the normal school as a State school, the source of the highest motives and loftiest ideals for conduct, and of influence for right human relationships, is excluded. "It is the religious factors which constitute the most important of all aids to moral development whether found within or without the sphere of morality itself." [286] The most powerful influence to convert the potential power of will into the dynamic force of character is lost. "Is there any enthusiasm of goodness that can be excessive or unnatural in those who realize what it is to be, in very truth, 'children of God'? If, as a native of Tarsus, the Apostle could not help saying with a glow of pride that he was a 'citizen of no mean city,' how is it possible, without a flush of higher joy, for anyone to know himself a denizen of the city and commonwealth of God?[287] The tremulous purpose has an infinite Ally. The self-strain is exchanged for self-surrender." [288] The normal school which undertakes to train the teacher lacks this vital power, this essential factor of education for which moral education is not a possible substitute.

The widespread awakening to the need of giving teachers the point of view and the spirit of service to equip them to train for citizenship has not substantially affected normal school ideals. The contributions to the curriculum have been chiefly to secure vocational efficiency. This is one essential element of preparation for citizenship. The ethical element is equally essential, and unless personal efficiency is developed in an

[286] Wundt, W., *Facts of the Moral Life*, translated by J. Gulliver. New York, 1897, p. 226.
[287] Martineau, J., *op. cit.*, p. 27.
[288] *Ibid.*, p. 22.

altruistic spirit, it may be as much opposed to the spirit of service as the cosmic process is irreconcilable with the ethical process.[289]

III. AGENCIES FOR HEIGHTENING WILLINGNESS FOR DISINTERESTED SERVICE IN THE STATE TEACHER WHILE IN TRAINING

Efficiency is maintained only by continual growth. Teaching efficiency, therefore, calls for progressive improvement of personal equipment. As the teacher's requisite equipment is both intellectual and moral, personal training throughout the teacher's career should be continued along both these lines. "The training that produced a satisfactory teacher for 1890 or for 1900, or even for 1910, will not suffice for a teacher for 1915 or 1920. The teacher must know more, and her ideals for public service must have expanded along with her years of service. Teachers are in no way exempt from the same conditions which produce inefficiency in other professional workers." [290] The State authorities recognize a threefold need of agencies for the improvement of teachers while in service: (1) To give training, however meagre, to the eighty per cent and more of the entire teaching body of the State schools who enter upon the work without any preparation.[291] (2) To supplement the training received before the teacher entered active service which, therefore, lacked the necessary basis of experience. (3) To maintain the level of efficiency of those who have had both training and experience by stimulating to further improvement in order to equip the teacher for the changing character of the demands and standards in education.[292] "The principles and practices, the theory and art, of education are constantly undergoing, in common with all other phases of civilization, modification and development. Likewise, the field of education in which instruction is given, and the habits which education seeks to form, are always changing. . . . No matter what the initial

[289] Cf. Huxley, T., *op. cit.*, pp. 81–84.

[290] Cubberley, E. P., *Public School Administration*. Boston, 1916, pp. 232–33.

[291] Cf. Judd, C. H., *op. cit.*, p. 77; Perry, A. C., *The Status of the Teacher*. Boston, 1912, p. 59.

[292] Cf. Dutton and Snedden, *Administration of Public Education in the United States*. New York, 1908, pp. 276–77. Cf. Brown, E. E., "Introduction" in *Agencies for the Improvement of Teachers in Service*. Cf. Ruediger, W. C., United States Bureau of Education, Bulletin, No. 3, 1911, p. 5.

equipment of a teacher may be, he should be progressively efficient during his entire period of service." [293]

The agencies for improvement of teachers while in service fall into the following classes: (1) Teachers' institutes. (2) Summer sessions at normal schools and universities. (3) Teachers' meetings. (4) Teachers' associations. (5) Reading circles. (6) Sabbatical years. (7) Teachers' federations.

Historically, the teachers' institute is coincident with the normal school. "In 1839 Henry Barnard assembled at Hartford, Connecticut, twenty-six young men and formed them into a class. They were taught six weeks by able lecturers and teachers and had the advantage of observation in the public schools of Hartford." [294] The name "institute" was not used, however, until 1843, by J. S. Denman, Superintendent of New York, in which State, as well as in most of the New England States, the movement become popular. In the same year Horace Mann organized the first institute in Massachusetts and met the expenses with a benefaction of $1,000 placed at his disposal. The attendance at each institute was restricted to one hundred teachers, fifty male and fifty female. That each was paid $2 for attending two full weeks is evidence that the economic motive for professional growth was in the educational consciousness at the time. After that, the legislature made appropriations for the instructors' salaries and the practice of paying the teachers for attending was discontinued in that place.[295] The principle of direct compensation for attendance still obtains. "In most States teachers who attend an institute during the term of their regular employment are allowed to do so on pay the same as for teaching. Minnesota seems to be the only exception." [296] In twenty-nine States the regular salary is allowed. In seven or eight States, as in Indiana and Ohio, the teachers receive regular pay for attendance even when the institute is held in vacation, and in some States the inducement of a certain per cent increase of the average standing is

[293] Updegraff, H., "The Improvement of Teachers in Service of City Schools," *National Educational Association Proceedings*, 1911, p. 434.
[294] Smart, J. H., *Teachers' Institute*, United States Bureau of Education, No. 2, 1885, p. 35.
[295] Cf. Ruediger, W. C., *Agencies for the Improvement of Teachers in Service*, *op. cit.*, p. 11.
[296] Hollister, H. A., *op. cit.*, p. 179.

offered.[297] In Massachusetts and Maine the legislature provides that if a county association of teachers hold an annual meeting of not less than one day for the purpose of promoting the interests of the public school, it shall receive $50 from the Commonwealth.[298] The economic incentive to secure attendance which has been widely adopted by the States is not well calculated to produce the soil which grows the fine flower of sacrifice and service. The following types of exercise are found in all teachers' institutes: classes for the study and the review of subject matter; lessons on devices, method, applied psychology; and inspirational lectures to engender enthusiasm for teaching.[299] The teachers' institutes are attended chiefly by rural school teachers and by young inexperienced persons who are preparing to enter rural school service; scarcely at all by city elementary school teachers and almost never by high school teachers. The institute serves three purposes: (1) A professional training school for teachers. (2) A teachers' meeting in which the members are informed of the educational policies of the State or county and of what is new in educational thought. (3) A teachers' association for social ends. Forty-three States make legal provision for institutes.[300] It is predicted, however, that the institute will disappear and that it will be replaced by the summer normal schools, by official county and district teachers' meetings, and by voluntary teachers' associations.[301]

The summer normal schools usually continue in session from three to twelve weeks; the usual session is six weeks. They are conducted on the plan of schools in which lessons are prepared and discussed. Both academic and professional equipment is secured and preparation is made for higher certificates. Summer sessions in State normals are held in seventeen States.[302] Summer schools in colleges and universities offer courses in the traditional academic studies and also in those

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[297] Cf. Hollister, *ibid.*, p. 179.
[298] Cf. Dutton and Snedden, *op. cit.*, p. 279.
[299] Cf. Ruediger, *ibid.*, p. 17.
[300] Cf. Hollister, *op. cit.*, p. 179.
[301] Cf. Ruediger, *op. cit.*, p. 32. Johnston, C. H., "The Relation of the First Class Normal Schools to Departments and Schools of Education in Universities," *The School Review Monograph*, No. 11. Chicago, 1912, p. 37.
[302] Cf. Ruediger, W. C., *op. cit.*, p. 49.

subjects that have recently come into vogue, as agriculture, nature study, manual and industrial training, and domestic science and art.

Correspondence study furnishes an opportunity to teachers in service to take courses in any grade of work from that of the high school to graduate work. Work is planned to enable teachers to pass examination for certificates and to give instruction in nature study and elementary agriculture. Correspondence study is a recently founded educational agency. In 1904 the Chicago University was the only higher institution which furnished it.[303] In 1910 not less than ten State universities, two colleges, and five normal schools offered correspondence courses.[304]

General teachers' meetings whose functions are primarily administrative, legislative, and inspirational serve an obvious educational purpose. They furnish an opportunity to decide upon a uniform educational policy for the community, and they give new educational points of view and inspiration to the teachers.[305] Teachers' associations are differentiated from teachers' meetings by the element of voluntary attendance and the legal equality of all. The associations are of various constituencies, county, sectional, state, and national, all partaking of the same nature, but with distinctive features depending upon the character of the membership. The benefit derived from these associations is primarily inspirational in the renewal of professional interest which comes from the mutual exchange among teachers of views and sympathies.[306] "Both state and national teachers' associations have merely an occasional purpose."[307]

The reading circles for teachers have been developed since 1883 when the first circle was organized by the Ohio State Teachers' Association. At present, thirty-seven States have reading circles; two of these, Florida and Pennsylvania, have county reading circles. The other thirty-five have State reading circles whose membership varies from forty in South Carolina

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[303] Cf. Dexter, E. G., *op. cit.*, p. 547.
[304] Cf. Ruediger, W. C., *op. cit.*, p. 58.
[305] Cf. Ruediger, W. C., *ibid.*, pp. 65, 66.
[306] Cf. Ruediger, W. C., *ibid.*, pp. 86–91.
[307] Suzzallo, H., "The Reorganization of the Teaching "Profession, *National Educational Association Proceedings*, 1913, p. 370.

to all the teachers in Kansas.[308] Usually, two or more lines of work are assumed, of which pedagogy or education holds the first place and literature is next in importance.[309]

Courses of lectures on literary, historical, scientific, and semi-professional subjects, extension classes and intra-mural classes in the evening or on Saturday are offered by universities, colleges, and some normal schools in cities large enough to furnish an adequate number of students, enabling teachers to earn degrees while in service. Extra-mural classes are conducted by members of the faculty of the college or of the university, who meet a group of twenty students or more removed from the seat of the school and organized into a class.[310]

The custom of granting the sabbatical year for the purpose of study and travel is extending to the high school and elementary schools in a few cities in the East. The conditions are usually a year's leave of absence with one-third or one-half pay after a certain number of years of service, usually varying from seven to ten. The teacher is required to map out a course of study in some recognized institution of learning and have it approved. In case of travel, her itinerary must be approved in the same way.[311]

In connection with the agencies for the improvement of teachers while in service, the American Federation of Teachers should be considered. This organization was founded in Chicago, April 15, 1916. It was the result of a joint committee of three federations of teachers which had been working for two years to establish such a federation. On May 9, 1916, it was affiliated with the national federation of labor.[312] The objects are: (1) to promote among teachers mutual assistance and cooperation; (2) to secure rights and benefits to which they are entitled; (3) to raise the standard of the profession by securing conditions essential to professional service; (4) to promote the democratization of the schools for the ultimate

[308] Cf. Ruediger, *ibid.*, p. 93.

[309] Cf. Dutton and Snedden, *op. cit.*, p. 288.

[310] Cf. Judd, C. H., "The Normal School Extension Course in Education," *National Educational Association Proceedings*, 1915, p. 772.

[311] Cf. Ruediger, *op. cit.*, p. 113. *United States Bulletin*, No. 13, 1913, pp. 23–25. Belcher, K. F., "The Sabbatical Year for the Public School," *Educational Review*, Vol. XLV, pp. 478–79.

[312] Cf. *Constitution of the American Federation of Teachers*. Chicago, 1916, p. 1.

industrial, social, and political good of the community.[313] These purposes center around the question of salary, tenure, and security of office, the professional standards of teachers, and the democratization of the schools. "Pensions, tenure. and pay are vital problems, but they cannot and should not be made the prime basis of teachers' associations. To do so is to focus our professional vigor on personal return rather than on impersonal service."[314] It must be admitted that the basis of organization of the Teachers' Federation is essentially economic. The ground of justification of this movement on the part of the teachers is the necessity of organized strength to face the tyrany of school board management. The stated purpose of the teachers' union of New York City is to secure permanent salary schedules and tenure of office by affiliation with the American Federation of Labor: "The movement to unionize the teachers of New York City through an affiliation of the Teachers' League with the American Federation of Labor is indicative of a situation in public education that must be recognized, more agreeable though it might be to gloss it over or to neglect it entirely." [315] Doctor Dewey justifies its affiliation with the labor unions on the basis that they are also servants of the public and possibly the influence of the affiliated teachers, with their high intelligence, will leaven the whole mass and bring the entire body of federated laborers to look at their labor not from the standpoint of their personal interests, but from that of service to the general public.[316] By what influence or means the personal interest of the teachers in the federation develops into public spiritedness Doctor Dewey does not state. For egoism to give place to altruism it is necessary that the will be habitually exercised on behalf of others. As far as the purposes are defined, the federation of teachers is for self-protection.

The effect of partisanship arising from the teachers affiliating with the labor union will not improve their professional spirit. On the contrary, affilitaion with one specific occupational

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[313] Cf. *ibid.*, p. 3.

[314] Suzzallo, H., "The Reorganization of the Teaching Profession," *National Educational Association Proceedings*, 1913, p. 366.

[315] Bagley, W. C., *School and Home Education*, Vol. XXXV, p. 245.

[316] Cf. Dewey, J., "Professional Organization of Teachers," *The American Teacher*, Vol. VII, p. 101.

group will *ipso facto* generate a partisan attitude in the teachers, the very spirit which must be overcome in the youth of the country. True citizenship means rising above all class and racial animosities. So long as teachers ally themselves with any class there is danger that they may acquire militant tendencies and lose the spirit of charity which is the essence of the apostolate of the teacher.

The agencies at hand for the improvement of teachers while in service are concerned exclusively with the improvement of their academic and professional equipment. To secure this advancement, a direct economic stimulus is recommended and is increasingly adopted. "A salary schedule based only in part on years of service, and with additional rewards for growth and efficiency after the common maximum has been reached, offers one of the best means for providing the proper stimulus for further professional growth."[317] The desire for personal improvement is in direct proportion to the stimulus it receives. The law of growth applies equally in the moral and in the intellectual spheres. If the impulse is given to improve in academic and professional lines only, the importance of moral vitality may be easily crowded to the periphery of consciousness. The constant enrichment of the personal worth of the teacher comes only by daily strivings to realize her ideals of justice, charity, and self-sacrifice. The agencies for improvement furnished to the State teacher while in service neither offer methods for advancement in these virtues nor contain any suggestion of the need of their cultivation. That the greatest work of the school should receive a proportionate attention, both in the preparation of the teacher and in her improvement while in service, is a natural inference. Educators state with increasing clearness and force that teaching is more of a spiritual activity than a mental process, and that the formation of a worthy character is the primal aim of education. The experts of educational theory have declared that the teacher should have the spirit of consecration to her work and willingness for disinterested service. Yet the basis of preparation and of the test of fitness is essentially intellectual. The State has

[317] Cubberley, E. P., *Public School Administration*. Boston, 1916, p. 267.

no means whereby it can develop the spirit of sacrifice and service; it has no resources to call to its aid for the practical cultivation of the ideals of virtue. What lies beyond its power to furnish in the training of its teachers, it overlooks and ignores in its requirements of them. To those to whom it commits its nurseries of citizenship it gives a stimulus to improve academically and professionally; but to hold in high esteem the moral equipment of the teacher, to feel profoundly the vital importance of the self-cultivation of character, to advance from virtue to virtue, in a word to cultivate the moral interests of life, the State gives its teachers no aid or inducement.

CHAPTER VI

THE PREPARATION OF THE RELIGIOUS TEACHER TO TRAIN IN WILLINGNESS FOR DISINTERESTED SERVICE

Chapter V showed the means at hand in the State school system to prepare the teacher for efficiency in cultivating the quality of disinterestedness in her pupils. The present chapter purposes to inquire into the means possessed by the Catholic system to equip the intending teacher for the same high responsibility. A study of the same three vital factors of the process which were considered in the preceding chapter will be made. These factors are: the principle of selection; the training in disinterestedness received by the intending teacher; and the means of heightening this quality of the teacher while in service.

1. *The Principle of Selection*

The teachers of the Catholic schools are, for the most part, members of religious orders or congregations.[318] The development of the Catholic school system has been marked by two tendencies. The first was the replacement of male teachers by women. The second was the replacement of lay teachers, men and women, by religious. Thirty-five years ago, especially in the Middle West, lay teachers were commonly engaged in the parish schools. At present, they are employed only in exceptional cases and then usually in the capacity of assistants to the religious teachers.[319] The religious teachers have taken the

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[318] Religious orders and congregations agree in the following points: (1) They are associations of persons of the same sex who live under a common rule; (2) The members have bound themselves by the three vows of poverty, chastity, and obedience to strive for Christian perfection according to the Gospel; (3) Their association has been sanctioned by papal, or at least by episcopal approbation. They differ in this, that the members of a religious order are bound for life by solemn vows carrying characteristic obligations; whereas, the members of a religious congregation are bound by simple vows, which at first may be temporary only, for one year, or for three years, or more, but which ultimately must become permanent, extending to the end of life. Cf. Heimbucher, M. J., *Die Orden und Kongregationen der Katholischen Kirche*. Paderborn, 1907, Vol. I, pp. 1 ff., 23 ff.

Throughout the chapter, the study will be based upon the religious teaching congregations of women exclusively, all of whom live under simple vows. Therefore, we shall use the term congregation only.

[319] Cf. Burns, J. A., "The Training of the Teacher," *The American Catholic Quarterly Review*, Vol. XXVIII, p. 672.

vows of voluntary poverty, perpetual chastity, and obedience to a superior, and practice the three virtues which are the objects of the vows.

The religious State, called the state of perfection,[320] "is a stable form of life approved by the Church, in which the faithful by the three vows of poverty, chastity, and obedience and by a certain rule tend to the perfection of charity."[321] Those who have bound themselves by the vows are called religious.

In the economy of the Church, the religious life is a state of life set apart for those who have a special function to fulfill. Not that there are two standards of morality, one for the religious and one for secular Christians, as is held by some who, not knowing the Church, lack all insight into her economy. According to the Christian philosophy of life, every one has a distinct vocation and every one is called to perfection. The religious differ from other Christians only in this, they are called by God to serve Him in a particular way, either to live a life of contemplative prayer, or a mode of life uniting both the contemplative and the active service, helping others to sanctification. They manifest their appreciation of this precious privilege by practicing the renunciation required by the Evangelical Counsels of poverty, chastity, and obedience which Our Lord recommended as the most perfect means to attain perfection.

Neither the vows nor the virtues which are the object of the vows are the end of religious life. They are but the means, the instruments to attain the end, which is the perfection of charity.[322] Saint Thomas sets forth the contents of the vows and the reasons for the special facilities which they offer to attain perfection: "The things to be first given up are those least closely united to ourselves. Therefore, the renunciation

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[320] "The state of perfection is suggested by the words of Jesus Christ to the young man: 'If thou wilt be *perfect*, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow Me.' Matthew, XIX, 21." Proctor, J., O.P., *The Religious State.* London, 1902, p. 1.

[321] "*Est stabilis vitae conditio ab Ecclesia approbata, in qua fideles per tria vota paupertatis, continentiae, et obedientiae et certam regulam tendunt ad perfectionen charitatis.*" Prümmer, D. M., O.P., *Manuele Juris Ecclesiastici.* Freiburg, 1907, Vol. II, p. 1.

[322] Cf. Summa, IIa, IIae, Q CLXXXVI, A. 7. Ad unum.

of material possessions, which are extrinsic to our nature, must be our first step on the road to perfection. The next objects to be sacrificed will be those which are united to our nature by a certain communion and necessary affinity. . . . Now, among all relationships the conjugal tie does, more than any other, engross men's hearts. . . . Hence, they who are aiming at perfection must above all things avoid the bond of marriage which in a pre-eminent degree entangles men in earthly concerns. . . . Therefore, the second means whereby a man may be more free to devote himself to God, and to cleave more perfectly to Him, is by the observance of perpetual chastity. But continence possesses the further advantage of affording a peculiar facility to the acquirement of perfection. For the soul is hindered in its free access to God not only by the love of exterior things, but much more by force of interior passions."[623]

"It is not only necessary for the perfection of charity that a man should sacrifice his exterior possessions; he must also, in a certain sense, relinquish himself. . . . This practice of salutary self-abnegation and charitable self-hatred* is, in part, necessary for all men in order to gain salvation and is partly a point of perfection. . . . It is in the nature of divine love existing in an individual soul. It is essential to salvation that a man should love God to such a degree as to make Him his end, and to do nothing which he believes to be opposed to the Divine Love. Consequently, self-hatred and self-denial are necessary for salvation. . . . But in order to attain perfection, we must further, for the love of God, sacrifice what we might lawfully use, in order thus to be more free to devote ourselves to Him. It follows, therefore, that self-hatred and self-denial pertain to perfection. . . . Now, the more dearly a thing is loved according to nature, the more perfect it is to despise it for the sake of Christ. Nothing is dearer to any man than the freedom of his will. . . . Just, therefore, as a person relinquishes his wealth and leaves those to whom he is bound by natural ties, denies these things and persons; so he, who re-

[623] Saint Thomas, *The Religious Life*, Translated by Proctor, J., O.P. London, 1902, pp. 26–28.

* Used in the sense of self-mortification.

nounces his own will, which makes him master, does truly deny himself. . . . [Religious] make a complete sacrifice of their own will for the love of God, submitting themselves to another by the vow of obedience, of which virtue Christ has given us a sublime example."[324]

The life of detachment and renunciation required by the observance of the Counsels will operate by its very nature as a process of spiritual selection to sift out those who have the sacrificial spirit and who are willing to embrace the sacrificial life from those who do not wish, at least openly, to embrace and profess a life of service. Those who accept this requirement, accept deliberately, and are conscious that they are entering upon the high road of unselfish service which demands self-sacrifice.

The vow of poverty by which the religious relinquishes her claim to material possessions excludes the economic motive, hence there need be no thought of financial rewards. The only sure deliverance from the thralldom of wealth is a complete detachment from material things. The Philosophers of the Ideal Republic possessed neither gold nor silver in order that, free from the cares of wealth, they might devote themselves unreservedly to the affairs of State. Plato based the Republic upon the psychology of the human mind. Our Lord placed His seal of approval upon the same principle in His answer to the rich young ruler. "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasures in heaven: and come follow me."[325] That voluntary poverty is a severe test of the sacrificial spirit is proved by the fact that the young man who had kept the commandments from his youth was not equal to the test, but "went away sad: for he had great possessions."[356] His love of wealth was the barrier to high service in Christ's kingdom on earth. Bound by his "great possessions" he lost the highest good of life, an intimate service of God, and was committed to the lesser good of life.

The vow of obedience by which the religious renounces her own will and promises to obey a superior excludes the self-

[324] *Ibid.*, pp. 41–47.
[325] Matthew, XIX, 21.
[326] *Ibid.*, 22.

seeking motive. Self-denial must enter into every Christian life. To every one Our Lord gave the law of self-denial: "And calling the *multitude* together with His disciples, He said to them: 'If any man will follow Me, let him deny himself, and take up his cross, and follow Me'." [327] But the religious must go to the uttermost length of self-surrender and renounce not only her possessions, but also her will, the most intimately active element of personality. She renounces her freedom only to rise to the higher level of freedom of finding God's will and doing it in all her actions because it is His Will. To realize this larger freedom by the surrender of self-will is the logical outcome of the fundamental law of self-sacrifice as given by Our Lord in the paradox. "He that shall lose his life for My sake, shall find it."[328]

Renunciation is fundamentally related to self-discipline; and notwithstanding the widely current misconception of its value, it is intimately linked with self-conquest in the process of character-building. There are basic laws governing the balance of human character just as inexorable as the mechanical laws controlling the physical universe. One of these is the ascetic principle which may be stated in many ways, but which consists essentially in this: to live rationally one must restrain the natural impulses. If we admit that character is distinctly a fruit of education, then by implication we admit the high value of the capacity of doing without and the ability of enduring hardships, two vital elements of character and intimately related. If these two qualities are to persist in character, they must be rooted in daily life by the practice of renunciation.

Renunciation and asceticism are kindred terms. Asceticism should not be regarded as an attempt to eradicate natural forces, but as practice in the art of self-discipline. "Without a recognition, *on principle,* of the value of asceticism and without its educational assistance, people will not acquire and retain a certain and ripened power for the controlling of natural instincts.[329] The word asceticism is derived from

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[327] Mark, VIII, 34.
[328] Matthew, XVI, 25.
[329] Foerster, F. W., *Marriage and the Sex Problem, op. cit.,* pp. XIV, XV. (The italics are the author's.)

'ασκησις, which means exercise, and herein lies its essential meaning. In ancient Greece it meant the discipline practiced by athletes in training for their games. The word was taken over by Stoic philosophy to signify that the disciple required not merely to overcome the desires and passions, but to eradicate them."[330] In the Christian sense it has no such meaning. It is rather the method of attaining self-control by the man who recognizes the moral obligation of keeping nature under control so that reason may rule his conduct. The athlete, the student, the saint, each must practice it in order to attain his goal. The importance of ascetic principle to the athlete is vital. Saint Paul uses an illustration taken from the Isthmian games to drive home to the Corinthians the need of self-denial: "And every one that striveth for the mastery, refraineth himself from all things."[331] What is true of its value on the physical side of life, is true also in the mental and moral world. Its value in the intellectual life is attested by Professor Tyndall. He said of scientific inductive research: "It requires patient industry and an humble and conscientious acceptance of what nature reveals. . . . A self-renunciation which has something noble in it, and of which the world never hears, is often enacted in the private experience of the true votary of science."[332] Huxley says: "The ethical progress depends not on imitating the cosmic process, but in combating it. . . . Much may be done to change the nature of man himself. The intelligence which has converted the brother of the wolf into the faithful guardian of the flock ought to be able to do something towards curbing the instincts of savagery in civilized man."[333] Saint Paul, that master of the spiritual life, said: "I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway."[334] Saint Paul uses the term in the Christian sense of bringing under control the physical appetites and energies which must be subdued in order that the spiritual interests may have place in man's life. The unitary character of the human person,

[330] Cf. Turner, W., *History of Philosophy*. Boston, 1903, p. 173.
[331] I. Corinthians, IX, 25.
[332] Quoted in *Education*, Spencer, H. New York, 1900, p. 80.
[333] *Evolution and Ethics, op. cit.*, p. 85.
[334] I. Corinthians, IX., 27.

with its two principles and their disproportionate strength, demands that if man is to live rationally the physical nature must be curbed. The Christian evaluation of asceticism is well stated by Doctor Foerster: *"Asceticism should be regarded, not as a negation of nature nor as an attempt to extirpate natural forces, but as practice in the art of self-discipline."*[335] It is a necessary means to acquire self-control, and thereby attain inner freedom in the ethical realm where the motive is purely rational.

In the religious life, where the obligation is binding to tend to perfection, the ascetic principle is in high favor. The virtues which are the object of the vows, poverty, chastity, and obedience, call for a sacrifice of self which compels the religious to continuous effort. But the motive here is higher than ethical; it springs from the love of God Whom the soul has espoused in Jesus Christ. Behold the difference that is made in the moral life by the introduction of the religious element! In the words of Martineau, the whole spirit of the character of duty becomes transformed: "With the opening of the heavens, a great redemption comes, and by presenting an infinite object of personal affection, converts the life of Duty into the life of Love, and reinforces the individual will by the 'Spirit that beareth witness with our spirit, that we are the children of God.'"[336] It arouses aspiration and effort to do far more than is required by the moral law, which leaves scope for the generous nature. It is the great moving power urging the soul on to the perfection of charity by the most perfect means; namely, the Evangelical Counsels of poverty,[337] chastity,[338] and obedience.

Historically, the conditions of the state of perfection were given by Our Lord in the Counsels. From the same source is derived the value which the religious places upon renunciation and mortification, which were never elevated by the Church to ends, but used merely as means either of reparation for the abuse of God's gifts or of discipline to keep the heart from

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[335] Foerster, F. W., *op. cit.*, p. 128. (The italics are the author's.)
[336] Martineau, James, *A Story of Religion, op. cit.*, p. 26.
[337] Matthew, XIX, 21.
[338] Matthew, XIX, 12.

created things for God. "It is a blessed gift of the divine bounty that not only can we render satisfaction to God for our sins by penitential works of our own choosing, . . . but also that the painful visitations of providence, if we but patiently bear them, may by our union with Christ Jesus avail with God the Father to the same end."[339] This decree of the Council of Trent is typical of the Church's teaching from her foundation. Self-restraint and self-denial are necessary, but "our object must be for every sacrifice to bring into the consciousness clear equivalents of a higher description, so that there is no crucifixion without a resurrection."[340] One's energy and zeal, made patient and tender by the love of God, flow out in channels of service to one's neighbor.

The common life in which the strength of the religious institute consists scarcely existed, at least as an openly acknowledged institution, until the freedom of the Church was granted by Constantine. From the beginning of the infant Church there had been a small following of the Apostles of those who practiced monastic discipline. Saint Paul spoke of widows and virgins, whom he praised for their devotion to the things of the Lord.[341] Saint Cyprian, in the third century, termed the virgins, brides of Christ.[342] Religious obedience in the strict sense began with the cenobitic life founded by Saint Pachomius at Tabennae, on the Nile, in the year 325,[343] and the observance of the three Evangelical Counsels date from his time. At the end of the fourth century Saint Athanasius, Saint Basil, Saint Chrysostum, Saint Gregory Nazianzen, and Saint Gregory of Nyssa had encouraged and promoted monastic life in the East. Saint Ambrose, Saint Jerome, and Saint Augustine were no less zealous in promoting it in the West.[344] Monasteries sprang up rapidly and vigorously, and became a providential missionary agency, offering a system of social service. From the middle of the fifth century the cenobitic institutes occupied, one after another, every province of the Roman Empire. They

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[339] *Con. Trid. sess.*, XIV., *cap.*, IX.
[340] Foerster, F. W., *op. cit.*, p. 121.
[341] Romans, XVI. 1–15.
[342] Cf. Allies, T. W., *The Monastic Life.* London, 1896, p. 89.
[343] Cf. *Ibid.*, p. 87.
[344] Cf. *ibid.*, p. 98.

were encamped on the frontiers, waiting and prepared to convert the barbarians.[345] But, although there had been vast numbers leading the cenobitic life, among them illustrious saints, until the days of Saint Benedict, there had been no Religious Orders. He imposed upon the monks of his convent the vow of stability or perpetual residence, an important innovation and one of the principal guarantees of the permanence and strength of community life.[346] His Rule, which was written not to found an institute but to regulate the operation of one already in existence,[347] enjoined some useful work upon each monk. It contained instructions regarding the teaching of youth, the copying of manuscripts, and the method of discharging of duties of various offices, *e. g.*, "those who were skilled in the practice of an art or trade could only exercise it by permission of the abbot, in all humility; and if any one prided himself on his talent or the profit which resulted from it to the house he was to have his occupation changed until he had humbled himself. Those who were charged with selling the product of the work of these select laborers could take nothing from the price to the detriment of the monastery, nor could they raise it avariciously; they were to sell at less cost than the secular workmen to give the greater glory to God."[348]

The intrinsic force of the monastic life, as well as its aptitude for the time in which it appeared, is forcibly shown by its achievements as related in the following statement: "The monks carried the banner of culture and civilization to the distant regions of the earth. They were the apostles of Christianity, not only in the West, but also in Asia and in the newly discovered regions of the globe. Their foundations opened the way for the cultivation of the soil, for the laying out of colonies, villages, and towns. The monks cleared forests, drained swamps and planted them, controlled rivers, recovered fruitful land by the building of dams, gave an impetus to cattle-raising, to agriculture, and to industry, and trained in these pursuits

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[345] Cf. Montalembert, *The Monks of the West.* London, 1861–1879, Vol. II, p. 257–72.

[346] *Ibid.*, pp. 57, 58.

[347] Cf. Allies, T. W., *op. cit.*, p. 125.

[348] *Rule,* Chapter, LVII, quoted in *Monks of the West., op. cit.*, Vol. II, pp. 46–47.

the colonists, whom they habituated to a fixed dwelling place and to regulated labor. They introduced the cultivation of fruits and vegetables, they built mills and forges, made streets and bridges, promoted trade and commerce. They prepared the way for the class of free hand-workers, and in so doing favored the development of city government. They united the hand-workers in fraternal societies and guilds, and made a point of favoring their material advance through appropriate means. The cloisters practiced hospitality, care of the sick, and works of charity; wherever the opportunity was offered, they erected schools and colleges, hospitals, and inns, and took in travelers who had lost their way. Great have been their services to the arts and sciences. Without the cloisters, many cities and countries would be without those buildings and art treasures which today call forth the admiration of the cultured. The monks formed valuable libraries, and through their unceasing industry in the scriptoria in making copies, which they often illuminated with beautiful miniatures, they preserved the priceless literary monuments which today link us with the culture of the distant past. They were the historians of their time. They left many valuable sources of the Old High German tongue; they cultivated poetry and song, won for themselves a good name by their knowledge of lands, peoples and languages, mathematics, astronomy, and the science of diplomacy. They attempted natural philosophy and medicine. But it was especially theology that through the Orders experienced beneficial attention and progress. Brotherhoods copied and distributed a kind of popular literature, and after the invention of printing applied themselves to the printing of books. The care of souls formed another branch of the comprehensive activity of the Orders. Attention was also given to prisoners, and especially to slaves, for whose redemption from captivity special Orders arose. From the Orders also came many martyrs, and many of the members have been beatified or canonized."[349]

The achievements of the monks are of the utmost relevance in estimating the socializing influence of the religious congrega-

[349] Heimbucher, M. J., *Die Orden und Congregationen der Katholischen Kirche, op. cit.*, pp. 65, 66.

tions. As missionaries the monks presented an inspiring spectacle of men who had given up selfish ambitions; their sincerity and unselfishness made a deep impression upon the rude peoples about them. The victory of the Christian faith over the established religions of the world is attributed in no small measure to the effect of the purity of life and self-denial of the monks. Gibbon says: "Their serious and sequestered life, averse to the gay luxury of the age, inured them to the chastity, temperance, economy, and all the sober and domestic virtues. As the greater number were of some trade or profession, it was incumbent on them, by the strictest integrity and fairest dealing, to remove the suspicions which the profane are too apt to conceive against the appearance of sanctity. The contempt of the world exercised them in the habits of humility, meekness, and patience. The more they were persecuted, the more they adhered to each other. This mutual charity and unsuspecting confidence has been remarked by infidels, and was too often abused by perfidious friends."[350]

Historians are unanimous in their recognition of the practical good that the monastic system achieved in various lines throughout the Middle Ages. The monasteries were always schools of labor, in which the day was divided into work and prayer.[351] They were schools of charity for the poor and for travelers and pilgrims passing by. The social conditions of the time were harsh and cruel even to the point of brutality. The religious endeavored to lay the foundation of the social order by giving the example of kindness, meekness, and charity. Lecky says: "Every monastery became a center of charity. By the monks, the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored. During the darkest period of the Middle Ages monks founded a refuge for pilgrims amid the horrors of the Alpine snows. . . . When the hideous disease of leprosy extended its ravages over Europe, when the minds of men were filled with terror, not only by its loathsomeness and its contagion, but also by the notion that it was in a peculiar sense supernatural, new hospitals and

[350] Gibbon, E., *The Decline and Fall.* London, 1838, Vol. II, pp. 318–19.
[351] Cf. Montalembert, *op. cit.*, Vol. II, p. 46.

refuges overspread Europe and monks flocked in multitudes to serve in them."[352] Neither Gibbon nor Lecky was disposed to exaggerate the beneficent work of the monks. Their sense of justice compelled each of them to recognize the monasteries as great social institutions, exerting a socializing influence upon the people. These great humanizing centers remained inviolate and flourished throughout the wars and conquests of the Middle Ages, the monks leading men to virtue by their own sincerity and self-surrender. The testimony of history shows unqualifiedly that renunciation was the great secret of their achievement in behalf of social relationships; that renunciation, inspired by the love of God and flowing out in love of neighbor, developed their capacity for self-sacrifice and self-devotion and their ability to "spend and be spent"[353] themselves in service. The quality of self-surrender which characterized the religious life of which Gibbon and Lecky wrote is just as essential for the religious life of the present day as it was in mediaeval times. This state of life should justify its existence now, as then, by the high quality of service which it renders.

The primary aim of every religious congregation is the personal sanctification of its members.[354] The secondary end of every teaching religious congregation is education, either elementary, secondary, or collegiate, or all three phases of the work. "The principal end or purpose must be clearly distinguished from the secondary end proper to each institution."[355] The secondary purpose gives the reason of the existence of the individual congregation and bears the relation to the primary purpose of means to end. If the end is attained, it is by the proper use of the means. Therefore, if a person enters a teaching community to accomplish her personal sanctification, she is under the hypothetical necessity of entering seriously upon the high responsibility of the teacher's task. The consciousness of having assumed the work as a life profession, out of appreciation of its possibilities, is a perennial influence, stimulating to a professional preparation which will help to give the critical

[352] Lecky, W. E., *History of European Morals*. New York, 1879, Vol. II, p. 84.
[353] II Corinthians, XII, 15.
[354] Cf. *Normae, Rome*, 1901, Art. XLII.
[355] Cf. *ibid.*

insight to discriminate between educational methods that are merely traditional and those that are based upon scientifically tested data. The consciousness of her vocation to help to the uttermost that God's plan for His world may be realized is a perennial reminder and stimulus to endeavor to attain that power which comes from mastery of her work based on knowledge. The function of education "is not merely to keep us from falling, nor is it to help us to become proper; it is to teach us to love God with all our hearts and strength and mind, and our neighbors as ourselves. . . . In the work of education you enter on a grand enterprise, a search for the Holy Grail, which will bring you to strange lands and perilous seas."[356] Archbishop Spalding says: "The teacher is no longer a pedagogue, but a cooperator with God for the regeneration of the world."[357] *"Quilibet tenetur servare spectantia ad statum suum"* is a fundamental principle. When anyone enters upon a state of life he assumes the duties that belong to it.

II. The Teacher Training

In this study we cannot keep too persistently in mind the thought that the specific purpose of our inquiry is to discover which type of school, the State school or the Catholic school, is best equipped, by virtue of the training of its teachers, to promote disinterestedness. This word is not used as a blanket term, but with the definite content of personal responsibility to the community and such a willingness to serve its interests as will result in action. It is equivalent to the quality cultivated by the study of Community Civics, "whose significance does not lie in its geographical implication, but in its implication of community relations, of a community of interests. . . . It is a question of a point of view, and community civics applies this point of view to the study of the national community as well as to the study of the local community."[358] It is important that this purpose be kept permanently in consciousness during the discussion. The study, viewed from this aspect,

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[356] Wallace, William, *op. cit.*, pp. 209, 210. Quoted by Smith, H. B., in *Education as the Training of Personality*. Manchester, 1913, p. 32.

[357] "Development of Educational Ideals," *Congress of Arts and Sciences*, Vol. VIII, *op. cit.*, p. 31.

[358] *Civic Education Circular*, No. 1, Bureau of Education.

resolves itself into an examination of the training received by the religious teacher as a postulant and novice, to see how far she unconsciously and almost necessarily becomes permeated with the spirit of community interest and community responsibility. The novitiate, inasmuch as it trains the religious teacher, parallels the normal school in its preparation of the State teacher.

The candidate for a religious congregation enters preliminary training for a term varying from six months to a year, according to the constitutions of that congregation. The time may be extended not more than three months longer than the constitutions prescribe.[359] During this preliminary term of postulantship the candidate, known as a postulant, lives according to the *régime* of religious life which puts her in touch with the main features of community life, enabling her to get an insight into the spirit and daily life of the convent conjointly with her training, so that if she enters religious life it may be with the knowledge derived from observation of the daily order of that life and after due reflection. It affords the community an equal opportunity to judge the fitness of the candidate for the common life. "Not only certainty of a candidate's lack of vocation, but even an acute doubt about it, should cause his dismissal. . . . Close observation persuades one that the exclusion of unfit subjects is the prime duty of novice masters rather than the admission of worthy ones. . . . The door of the house of novices should swing outward more easily than inward."[360]

Saint Benedict directed that the greatest care be exercised to acquaint the candidate with the nature and obligations of the life, so that no vow would be taken lightly nor unfit candidates be received into the Order. According to his Rule, after a few days' probation the candidate is admitted into the novitiate and entrusted to the care of the novice master, who studies the candidate's character, and especially the marks of his vocation, and tells him of the difficulties which one may meet in

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[359] Cf. *Normae*, *op. cit.*, Art. LXV.

[360] Elliott, Walter, *The Spiritual Life*. New York, 1914, p. 33. "Pray give particular attention to what I am about to add; be very severe, I would almost say fastidious, in choosing persons to be received into the society." (Saint Francis Xavier quoted by Father Elliott, *ibid.*, p. 34.)

religion. If, after two months, it appears that he would remain steadfast, the entire Rule is read to him, and the reading concludes with the words: "Behold the law under which thou wouldst fight; if thou canst observe it, enter; if thou canst not, depart in freedom." In six months it is read again, and after an interval of four months more, a third reading is completed. At the expiration of the year, if the novice perseveres, he takes the vow of obedience, which includes the vow of poverty and chastity.[361] This Rule is observed substantially by Benedictine Communities of Women. Every community makes serious endeavors to give the postulant a thorough understanding of the religious life before she is formally admitted to the congregation.

At the expiration of this preliminary term the postulant is received to the religious habit. The religious training then begins in its fullness. Saint Benedict calls the novitiate the School of the Lord's Service.[362] The general entrance requirements are fixed by the Sacred Congregation of Regulars.[363] Chiefly they are these:

1. A true vocation, proceeding from a supernatural end. Intrinsically, the vocation is the earnest desire of perfection attained by ways of the Counsels which the novice begins to observe in the novitiate. Therefore, although she retains ownership of her possessions during the novitiate, she is required to practice renunciation of the use of them. She practices perfect obedience to a superior conformably to the rule and constitutions of the congregation.

2. Sound bodily health. The religious should be able physically to conform to the mode of living in community life and to be of active service.

3. Good morals and good reputation. The candidate should be already formed to the practice of ordinary virtues. The Counsels without the basis of the Commandments are useless. Their faithful observance is impossible without the will to obey and to love God. The decree *Ecclesia Christi,* 1909, by the

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[361] Cf. *Rule of Saint Benedicct,* translated by Verheyen, B., Atchison, Kansas, 1912, pp. 127–28.
[362] Cf. "The Prologue," *Rule, op. cit.,* p. 7.
[363] Cf. *Normae, op. cit.,* Arts. LVI, LVII.

declaration of 1910, invalidates, without the dispensation of the Holy See, the admission to a religious congregation of any person who for grave reason has been expelled from college.[364]

4. Freedom from all binding obligations, whether of vow or of those derived from the natural law. Accordingly, candidates whose parents are really in need may not embrace the religious life.[365]

5. The minimum and maximum ages of fifteen and thirty years, respectively, except by dispensation of the Holy See.[366] The psychologist recognizes the wisdom of this ruling. The character of the adolescent under fifteen is still emotionally and volitionally unstable and wanting in the basis of experience to make a decision of lifelong consequences. On the other hand, the adult over thirty has lost much of the mental plasticity essential to the adjustment of the self to the reactions of group life. The concepts and habits formed in the novitiate should have a permanence usually not acquired after the age of thirty.

6. In addition to the qualifications required by the Sacred Congregation of Regulars, most of the congregations add the requirement of ability to fulfill some one of the offices pertaining to the work of the community.

No minimum scholastic requirements have been fixed. The congregations furnish academic training to the candidate, both as a postulant and novice, and some continue to give training one or two years after the religious has made her profession, depending upon conditions. As yet there is no single set of standards of minimum requirements for teachers. As indices of the advancement of working standards, it is the policy of certain dioceses[367] to require as minimum scholastic qualifications a four-year high school course or its equivalent. In line with the trend of this policy, some congregations are tending toward the adoption of the same requirements for their teachers.

One complete and continuous year of novitiate is required as preparation for valid profession.[368] Some congregations, how-

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[364] Cf. Lanslots, D. I., *Handbook of Canon Law*. New York, 1911, pp. 52–53.
[365] Cf. *Normae*, Arts. LVI, LVII.
[366] Cf. *Council of Trent, Sess. XXV.*, C. 5. *Normae*, Art. LXI.
[367] The diocese of Cleveland, Ohio.
[368] *Council of Trent, Sess. XXV*, C. 5. *Normae*, Art. LXXII.

ever, have a two-year novitiate. Where such obtains, the first year is the canonical year, devoted entirely to manual work, spiritual instruction, and prayer; the second year is given to spiritual instruction and study. In the one-year novitiate the day is divided into manual work, study, spiritual instruction, and prayer. While we have reasonably adequate knowledge of conditions, there is little opportunity of discriminating investigation regarding the facts. The data lack a certain scientific accuracy, but they represent the practical working conditions of this vitally important teacher-training function of the novitiate.

At the end of the novitiate training, if the novice is convinced that her vocation is the religious life, that she has the desire and capacity for sacrifice that will enable her to conform to its requirements, and fitness for the work of the community to which she has come; and if the congregation has reasonable assurance that she has the sacrificial spirit and the physical and mental competence necessary for the work of a religious, she makes her profession. If, on the other hand, the community finds her wanting in such dispositions or in requisite ability, it is its important duty to decline to admit her to profession. Regarding the obligation of religious to be vigilant in sifting new members on the basis of earnestness and the sacrificial spirit, the Dominican Chapter of Ghent, A. D. 1871, issued the following admonition: "Considering the special need there is in our day of prudent severity in the admission of subjects to religion, we exhort all those who have a right to vote for the profession of novices to admit to profession none but those who are worthy and approved. They should have but one thing only before their eyes in giving their votes, namely, whether the novice in question has shown such clear and manifest signs of a true and Divine vocation and of fidelity in walking worthy of it, that she may be safely admitted to profession; if not, she ought either to be sent back to the world or at least her profession should be deferred, as shall seem best in the Lord."[369]

The novitiate training contributes to both the mental and the moral equipment of the teacher. The academic curriculum

[369] Quoted in the *Constitutions of the Sisters of Saint Dominic.* Chicago, 1889, p. 137.

parallels closely the curriculum of the State normal school, except in regard to the subject of religion. In the novitiate religious instruction finds place in the daily schedule, giving scope for the development of the entire personality of the student and the expression of the future personality of the teacher. There is avoided, therefore, the threefold educational fallacy which follows from the exclusion of religion of (1) dividing the historical content of culture into parts and assuming that these parts can be communicated independently of each other; (2) dividing the pupil into parts and assuming that these parts can be developed independently of each other; (3) dividing the teacher into parts and assuming that certain elements of her culture can be kept out of class. The novitiate leaves the teacher free to give utterance to her deepest and most significant convictions. The instructors in the academic subjects pursued by the novices are selected from the congregation for their competence in character forming, as well as for ability to give academic and professional training. Experienced teachers are appointed to the supremely important work of preparing the young religious in both the cultural and professional courses for teaching.

The training of the novices is entrusted to the novice mistress, usually an experienced religious distinct from the local superior. To direct the altruism and idealism of these candidates into channels of high service is her opportunity and her obligation. This office is regarded as incomparably responsible, and certain qualifications requisite in the incumbent are specified in the constitutions of every congregation. The personality of any teacher is an incalculably important factor in the character forming of students. The novitiate is a time for the novices to lay the basis for living increasingly in the true realities of life; to form themselves to sacrifice self in the service of God and of their neighbor; *a fortiori* the personality of the novice mistress is of the utmost importance as an example to the novices. "The teacher's masterpiece of art should be her own self."[370] The novice mistress exercises a kind of apostolate among the novices. She forms them upon the lines of the

[370] Elliott, W., *op. cit.*, p. 326.

interior life. There are selfish habits to be broken and sacrificial habits to be formed, views to be enlarged, convictions to be deepened, and, above and beyond all, the foundations of sincerity and integrity are to be made deep and secure as the basis of the virtues of the religious life. The character of the religious teacher should include two sets of virtues: (1) the human or natural virtues of sincerity, justice, and a certain delicacy or *savoir-vivre,* but all commanded and sustained by a force of character whose backbone is strength of will; (2) the Christian virtues of poverty, mortification, and humility,[371] which lie beyond the natural virtues, inasmuch as reason and will, unassisted by divine grace, are unable to acquire them. Reason needs the supernatural light of faith to open the mind to the virtues which Christ taught, and the will needs the lever of divine love to lift itself to the practice of them, since they are radically opposed to man's natural impulses. The cultivation of these virtues lessens proportionately the strength of the threefold temptations, the concupiscence of the eyes and of the flesh, and the pride of life,[372] which constitute the three obstacles to the personal union of the soul with God. The removal of these barriers tends to starve the self-seeking impulse. Starve an impulse, and it dies is a psychological principle. As one is released from the captivity of self, one gains true freedom which enlarges the heart for sympathy and endows the will with power for service. This is the essence of disinterestedness.

From the day that the novice enters the novitiate she begins to practice the virtue of poverty, which consists in the renunciation of the use of her possessions and her affection for them. At the expiration of the novitiate term she takes the vow of poverty, which leads to the virtue that she has been learning to practice in its two vital elements. These are the *sacrifice* accomplished by the renunciation of her possessions and the *motive* of the sacrifice which is the love of God.

Approaching it from the educational viewpoint, it is our purpose to examine the obligation that voluntary poverty lays upon the religious that we may make such an analysis of its

[371] Cf. Guibert, J., *Les Qualités de L'Educateur.* Paris, 1903, pp. 30-39.
[372] Cf. John, I Epistle, II, 16.

elements as will show an evaluation of its contribution to teacher-training in the novitiate. The question is: In what way, and to what degree, does it prepare the teacher to communicate the community spirit to pupils?

"Disinterestedness, according to Our Lord, is ambition disinfected of self-interest."[373] Every page of the Gospels substantiates that statement. To attain the initiative, buoyancy, and freedom of spirit that belong to the wholesome nature without the natural selfishness which is at the root of man's nature is the ideal sought. By what means can it be accomplished? Only by the substitution of a stronger motive than that of deep-seated selfishness. That the training in voluntary poverty[374] and the common life, which rests fundamentally upon the observance of poverty, furnishes such a substitute is the thesis to be proved.

Since the virtue of poverty conditions the existence of the common life, the vow and virtue of poverty have both a personal and a social value. As between the personal end of education and the social end there is no inherent contradiction, but rather a supplementary relationship,[375] so the personal and social values of the poverty of a religious reinforce each other. The personal value lies in its power to develop the character of the teacher; the social value lies in its potency to develop community interest and the spirit of neighborly service.

The poverty of the religious is the foundation of religious perfection. It strikes at the root of character and demands sincerity of heart. External renunciation is a mockery unless there be interior detachment. Saint Teresa told her Sisters that if, after having vowed themselves to practice poverty, they were not poor in spirit, they were like miserly "rich people asking for alms."[376]

Voluntary poverty has both a negative and a positive function in forming character. Negatively, it removes one of the obstacles that lie in the path of perfection. In the renuncia-

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[373] Elliott, W., *op. cit.*, p. 238.

[374] By voluntary poverty is meant the free renunciation of all possessions and the right of ownership.

[375] Cf. Baldwin, J. M., *The Individual and Society*. Boston, 1911, Chapter I.

[376] Cf. Saint Teresa, *The Way of Perfection*, translated by Dalton. London, 1857, p. 29.

tion of material things the religious makes a vigorous attack upon the germ of cupidity, which is the source of all spiritual ills. "The desire of money is the root of all evils."[377] The existence of evil is a fact of experience, and the problem of how best to deal with it is vital and must be faced. The principle of substitution is invoked and the virtue of voluntary poverty becomes the instrument to effect the change by which the activity of desire is directed from material objects to spiritual satisfactions. The axe is laid at the root of avarice to cut the stem low and graft upon the vigorous root of the instinct of self-love the delicate plant of divine grace whose fruits are the love and service of God and neighbor. Saint Augustine says: "*Deficiente cupiditate, crescente charitate; proficiamur autem in illa vita, cupidiate extincta, charitate completa.*"[378] "As cupidity or the love of created things diminishes, charity or the love of God increases; but in the next life, cupidity having been extinguished, charity is perfected." The energy of the deep-rooted instinct is lifted above the plane of nature, and, animated and regulated by the principle of charity, flows out and functions in good works. "To borrow a figure from Saint Paul, the fertile olive, which is Christ, is grafted on the wild olive of the natural man, to make the tree of human nature spiritually rich and fertile in the fruits of light."[379] The energy is not lost, but redirected and transformed. It was never the mind of the Church to practice self-abnegation and mortification as ends, but as means only. Ennobled by the pure intention of increasing one's love of God, the ascetic principle is highly rational and moral. Saint Thomas says that voluntary poverty, by which the individual deprives himself of ownership, is the first principle of acquiring charity.[380] Self-love and charity are inherently opposed. Self-love is the moving principle of nature; charity is the moving power of love. That one grows in charity as one practices self-denial with a supernatural motive, follows from our Lord's direction, "If any man will follow Me, let him deny himself, and take up his cross, and

[377] I Timothy, VI, 10.
[378] "Epistle 177," Migne, *Patrologia Latina*. Paris, 1846, Vol. XXXIII, p. 771.
[379] Ullathorne, W. B., *The Endowments of Man*. London, 1880, p. 133.
[380] Cf. IIa, IIae, Q LXXXVI.

follow Me."[381] Saint Teresa says: "It is the nature of love to toil for the Beloved in a thousand different ways."[382] In the *Canticle of Canticles* is written, "If a man should give all the substance of his house for love, he shall despise it as nothing."[383] The love of God moves one to regulate legitimate pleasures which are not evil in themselves but whose claims are so insistent that to keep the spiritual supreme in one's life, it is necessary to practice self-denial.

The three degrees of voluntary poverty which have been distinguished by the masters of the spiritual life are all levelled against avarice and the softness of creature comforts. They are (1) the renunciation of all temporal goods and affection for them; (2) the renunciation of all physical comforts and superfluities; (3) the renunciation of even necessary things in order that, by the extreme abandonment of these temporal goods and affection for them, the impediments to God's free service may be removed. A religious perfectly poor in spirit suffers patiently all the difficulties which are the inseparable consequences of her profession, such as hunger, thirst, cold, heat and fatigue, without complaining or seeking mitigation of them.[384] "God bestows the blessing there where He finds the vessel empty."[385] He Who made the human heart knows the laws of its workings and has revealed them to man in His teaching. Throughout His ministry the fundamental law of sacrifice recurs, and perhaps nowhere in more striking words than in the paradox, "He that shall lose his life for My sake, shall find it."[386] It is a principle capable of scientific demonstration. It is the principle underlying the empirical fact that true self-development is attained only through self-renunciation and self-sacrifice. "And so these two, self-culture and self-sacrifice, both present themselves as true and pressing duties of a human existence. No man has any right to contemplate the life before him, no man has any right to be living at any moment of his

[381] Mark, VIII, 34.
[382] *Interior Castle*, translated by the Benedictines of Stanbrook. London, 1906, p. 237.
[383] Canticle, VIII, 7.
[384] Cf. Cormier, Hyacinthe-Marie, O.P., *L'Instruction des Novices*. Paris, 1905, pp. 394–397.
[385] á Kempis, T., *Imitatio Christi*, IV, 15.
[386] Matthew, XVI, 25.

life unless he knows himself to be doing all that he can to develop his soul and make it shine with its peculiar lustre in the firmament of existence. And no man has a right to be living at any moment unless he is also casting himself away and entering into the complete and devoted service of his fellowmen. In order to cultivate himself more completely, the man is to sacrifice himself more completely. In order to sacrifice himself more completely, he is to cultivate himself more completely. These two great principles of existence will come into harmony with each other only when they pour themselves out together and mingle with each other and find themselves a part of the great plan of God. Self-culture and self-sacrifice—these two have been the great inspiring forces of existence in all ages, in every land."[387] In detaching ourselves from temporal things, we render ourselves more docile to the truths of faith. "Why are some of the saints so perfect and contemplative? Because they labored to mortify themselves to all earthly desires, and, therefore, they could with their whole heart fix themselves upon God and be free for holy retirement."[388] But the love of God flows out in love of neighbor and finds expression either in prayer for him or in active service. Poverty becomes the means, therefore, of removing the difficulties that beset the spiritual life. By retrenching sense-gratifications in food and clothing and pleasures that foster woldliness, it furnishes a self-discipline which extends to the observance of the other two vows.[389] When it has separated the religious from her possessions, it has worked unto her pure and disinterested love of God.

The great desire of the religious is to imitate Christ. Vitalized with the spirit of that desire, she reaches out for means by which she may resemble Our Lord and follow Him more perfectly. The poverty of her Divine Exemplar, Who had not where to lay His head,[390] inspires her with the longing to imitate him in this quality, which, far from making life harsh and difficult, like the self-denial of the Stoics, heightens spir-

[387] Brooks, Phillips, *Self-Culture and Self-Sacrifice.* Boston, 1892, pp. 12, 13.
[388] à Kempis, *op. cit.*, I, 11.
[389] Cf. Cormier, *op. cit.*, p. 374.
[390] Cf. Luke, IX., 58.

itual vitality, braces the soul, and makes self-sacrifice a joy. She loves it for its own sake, because it is a precious bond between her and her Divine Spouse.

The socializing influence of the vow and virtue of poverty is derived from the common life which is strictly prescribed in all congregations.[391] Any effort, therefore, to appraise its value as a factor in teaching-training involves an inquiry into this mode of life as to its organization and the activities, responsibilities, and relations of its members, with a view to determine the physical and psychological elements in their environment which influence the reactions, intellectual, emotional, and volitional, of the novices in training. Postulating the fundamental principle that experience differentiates according to constant principles, we may say that as environmental conditions are stable and permanent, the reactions will crystallize into habits. From the subjective nature of the topic under consideration, however, some of the elements are necessarily hidden and elusive of analysis.

A religious community corresponds generically to any society, but with the specific difference that its members are bound to tend to perfection according to the vows of poverty, chastity, and obedience.[392] It is governed by the rule and constitutions of the congregation, which are the expression of the three vows reduced to practice, and which determine the daily observance of the duties of the members.

The term *common life* is self-explanatory. The members live in community; all observe the same rule of life; all have in common and share in common the material things of the community, "not in equal measure, because all are not of equal strength, but so as to provide for each according to her need."[393] Both poverty and obedience are inherent principles of the common life. We are concerned with the value of poverty only, since from it is derived logically the obligation of seeking always the common good. The psychological value of actual performance in order to gain functional knowledge is consis-

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[391] Heimbucher, *op. cit.*, p. 37.
[392] Cf. Saint Thomas, IIª, IIªe, Q CLXXXVI.
[393] "Rule of Saint Augustine," *Book of Constitutions of the Sisters of the Third Order of Saint Dominic*, p. 1.

tently recognized in forming the novice to the practice of this quality. The actual participation of each member in the good of the whole and the mutual cooperation of all to secure it give both the point of view of disinterestedness and the practical training in the virtue. It is laid upon each as an obligation flowing from the vow of poverty, which is an instrument leading to perfect charity,[394] to place the community advantage before her own interest. Saint Augustine says in his Rule: "The more you study the advantage of the community in preference to your own, the more you may know that you advance in perfection, since charity, which abideth forever, has thus the pre-eminence over those things which only supply the transitory necessities of this life."[395] Into a community permeated and dominated by this principle, the novice enters upon her admission into the religious life. The opening sentence of the Rule of Saint Augustine gives the keynote of the spirit of religious life: "The first purpose for which you have been brought together is that you dwell in unity in the house, and that you have but one soul and one heart in God; and call not anything your own, but let all things be common."[396] Next to the relationships of the family, probably none are so intimate as those of the members of the same religious community. These relationships have both a social and a spiritual character. The social relationships flow from daily association and from having in common and sharing in common all the externals of life pertaining to the daily work and recreation and to all the interests and responsibilities of the corporate life of the community. The spiritual relationships which unite the members are chiefly two: (1) the fundamental Christian spirit of charity, animating and binding all and urging all to work for God's Kingdom; (2) the spirit of the Religious Founder of the Order, constituting a distinct relationship among the members of one religious family. The educational forces of social cooperation and mutual helpfulness, permeated by the love of God, are continually operative, and develop in the individuals a social spirit and social insight.

[394] Cf. Saint Thomas, II^{a}, II^{ae}, Q CLXXXVI, Art. 1.
[395] *Op. cit.*, p. 11.
[396] *Ibid.*, p. 1.

The common life, by reducing all to an equality of condition, contributes to a purely democratic spirit. The members differ among themselves in temperament, training, character, and experience. They come with one motive—to attain perfection; that is, to acquire as close a resemblance to Our Lord as possible, that they may live in union with Him in this world and in Heaven. They come in response to God's call to this state of life as their particular vocation. As far as possible, they remove the obstacles to the life of perfection by renouncing their claim to all material things, their affections, and their wills. By the vow of poverty they reduce themselves to the equality of non-possession, whatever may have been their fortune in the world. This equality extends, moreover, to all humanity, because no one can be poorer than he who owns nothing. A different set of values obtains in religious community life from those in the commercial world. The coin current in the realm of the common life is self-denial. "Let those consider themselves richest who are the best able to bear abstinence; for it is better to need less than to have more."[397] Saint Benedict said: "The vice of personal ownership must, by all means, be cut out of the monastery by the very root, so that no one may presume to give or receive anything without the command of the superior nor to have anything whatever as his own, neither a book, nor a writing tablet, nor a pen, nor anything else whatsoever. . . . Let all things be common to all, as it is written. And let no one have or take to himself anything as his own."[398] Saint Bernard says: *"Nihil appelat singulariter suum sed ad omnia dicit nostrum, nisi de patre et matre et de peccato"*[399] ("He calls nothing his own, but he says *nostrum* for everything except his father and mother and his sins"). Strictly speaking, the words *meum* and *tuum* do not find place in the vocabulary of a religious.

Equality in externals is further secured and emphasized by the religious habit which members of communities of women are required to wear; otherwise, they lack that public profession which characterizes the religious state in the sight of the

[397] *Rule of Saint Augustine, op. cit.*, p. 5.
[398] *Rule, op. cit.*, pp. 82, 83.
[399] *Vetus Disciplina Monastica.* Paris, 1726, c. 19.

Church according to the Decree of the Sacred Congregation of Bishops and Regulars, August 11, 1889.[400] The plainness and severity of the garb symbolizes detachment, and is an insistent reminder of the renunciation which is a negative preparation for the consecration of the will and energies of the religious to the service of God and neighbor. That the religious habit should make for liberty of spirit is implied in the Rule of Saint Augustine: "If any one complain that she has received a worse habit than she had before, and that she is not considered worthy to be clothed like the other Sisters, you prove how wanting you are in that interior holy raiment of the heart when you thus contend about the clothing of the body." Herein the religious habit finds psychological justification.[401]

It is the custom of nearly all the religious congregations of women to carry effacement a step further. A novice relinquishes her name when she enters religion and receives a religious name, differing from her baptismal name. This has the twofold purpose of removing the last vestige of her social status and also of linking her by another bond to the religious family of which she becomes a member. These are accidentals, but since *"Nihil est in intellectu quod prius non fuerat in sensu,"* according to the maxim of Aristotle, the things of sense will affect our deepest convictions. The suggestion that flows from this stripping the self of all tangible distinctions, which obtains in all religious communities, constitutes a constructive influence in developing a readiness and courage to meet hardships. Moreover, the removal of minor personal interests makes easier the unselfish girding of powers for the great purposes of life, and, therefore, the forming of the true basis of character. This casting away of personal distinction is, therefore, an element to be weighed in an evaluation of environmental agencies at hand to form the novice to the spirit and practice of community service.

The novice must be willing to enter upon any work assigned her. She has renounced her will, and by that fact places herself in any capacity that her superior may direct. As an element of religious discipline, manual work is required from

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[400] Cf. Vermeersch, A., "Religious," *Catholic Encyclopedia*, Vol. XII, p. 753.
[401] *Op. cit.*, p. 26.

every novice. Saint Jerome writes of the manual labor in the convent where Saint Paula and Saint Eustochium lived: "I hear that they who formerly could not bear the dirt of the streets, who were supported on the arms of slaves and found it difficult to step on the rough ground; they to whom a silk dress was a burden and the heat of the sun as a burning fire; now, clad in poor and somber garments and courageous in emulating each other, clean the lamps, make the fires, sweep the floors, wash the vegetables, throw the bundle of herbs into the pots of boiling water, set the table, pass around the drinking cups, serve the food, and run hither and thither."[402]

On account of the close connection between muscular activity and the will, manual work, done with the proper motive, has value for strengthening the will. It has still greater value as a formative influence upon character in teaching the lesson of the dignity of manual labor, and also of the human person as independent of the work which engages him. It cultivates, therefore, true humility, a sense of reality, and a love of sincerity that lie at the heart of character. To these ends manual work forms an integral part of novitiate training.

The fact that much of the manual work in community life is done in groups gives it a socializing value. The conscious individuality is lost more effectively in work done by a group than in any other way, since the individual under that condition shares in the common consciousness and develops an interest in the common good. The consciousness that several persons are working at the same task and serving the same cause makes for the spirit of cooperation and devotion to the common good. With a sense of participation in work comes genuine private care of public property. The teacher who acquires this sense through experience will thereby gain the power to cultivate it in her pupils.

The sharing in common of the religious life extends to all

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[402] "*Sed tamen audio, quae immundias platearum ferre non poterant, quae eunuchorum manibus portabuntur et inaequale solum molestius transcendebant; quibus serica vestis oneri erat, et solis calor incendium, nunc sordidatae et lugubres et sui comparatione forticulae, vel lucernas concinnant, vel succendunt focum, pavimenta verrunt, mundant legumina, olerum fasciculos in ferventem ollam dejiciunt apponunt mensas calices porrigunt, effundunt cibos, huc illucque discurrunt.*" Saint Jerome, "Epistle, LXVI, *Ad Pammachium*," Migne, *Patrologia*. Paris, 1845, Vol. XXII, p. 646.

the externals of the daily life. The tasks of the daily routine are assigned to the novice as to the professed religious, to accomplish either singly or in a group, according to the nature of the work, but all the tasks are for the community and none for the individual herself. "No one shall work anything for herself alone, . . . but all your work shall be done for the common use, and all with greater zeal and more cheerful diligence than if you were each employed for yourself alone; . . . for it is written of charity that 'it seeketh not its own,' which means that charity prefers the general good to its own, not its own to the general good."[403] The habitual performing of the community advantage in preference to one's personal interest is the underlying and unifying principle of the common life. It admits no compromise. The novices serve each other in the offices of their daily routine of life, in the refectory, in the work-room, and at the various tasks of the day. Saint Benedict says: "Let the brethren serve so that no one be excused from the work in the kitchen except on account of sickness or more necessary work; because greater merit and more charity is thereby acquired. Let help be given to the weak, however, that they may not do their work with sadness; but let all have help according to the size of the community and the circumstances of the place."[404]

The heart and center of the task of community life is loving service. The only worthy ambition in community life is priority of service. Our Divine Saviour, the Model of every religious, "sitting down, called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all."[405] Again, "And whosoever will be first among you, shall be the servant of all. For the Son of man also is not come to be ministered unto, but to minister."[406] This brings us to the question in the center of pedagogical consciousness today —the problem of adequate motivation. The Divine Teacher, Who in His teaching anticipated the findings of modern psychology because He had perfect insight, taught the principle of

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[403] *Rule of Saint Augustine, op. cit.*, pp. 10, 11.
[404] *Op. cit.*, p. 84.
[405] Mark, IX, 34.
[406] Mark, X, 44, 45.

love and carried this motive into every act of His life and every utterance of His teaching. It is noteworthy how seldom on the pages of the Gospels the word *duty* occurs and how often the word *love* is found. Our Lord, knowing human nature perfectly, knew that the spirit of love would release man's deepest energies for service, which would lie dormant if the appeal was made only to the stern sense of duty.

The strongest motive of service is the love of God. That we serve Him when we render service to our neighbor, He Himself told His disciples in the parable of loving service: "Amen, I say to you, as long as you did it to one of these my least brethren, you did it to Me."[407] Moreover, He insisted that the only ground of true service is self-sacrificing love, and not recompense. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich; lest perhaps they also invite thee again, and recompense be made to thee.

"But when thou makest a feast, call the poor, the maimed, the lame, and the blind;

"And thou shalt be blessed because they have not wherewith to make thee recompense."[408]

There is no exhortation here to give service on an economic basis or for any personal satisfaction, but from unselfish love of the person, seeing the soul stamped with the image of Jesus Christ and redeemed by His Great Sacrifice. The love of Our Lord and of our neighbor because He first loved him is the source and center from which will proceed the impulse and the power to give service.

The working day in community life offers countless opportunities for just this kind of service; disinterested acts done in a kindly, genial manner, not merely because one happens to be in a generous mood or because it is a personal friend whom one wishes to help, but from an active ministering spirit of loving service. Such an habitual spirit is no academic acquisition, nor is it easy of attainment. Only as one enters into Our Lord's purposes for men and comes to a recognition of His teaching, which was "Do good, and lend, hoping for nothing thereby; and

[407] Matthew, XXV, 40.
[408] Luke, XIV, 12–14.

your reward shall be great,"[409] is it possible to enter into the genuine spirit of service. Our Lord took the pains to teach in the parable of the Good Samaritan that a neighbor is a person in need; therefore there is no place for fine discrimination or personal choice in the matter. His words must come with personal force to each one of us, "This is My commandment, that you love one another, as I have loved you."[410]

The care of the sick and the infirm furnishes opportunity and work for loving service. The constitutions of every religious congregation command that the sick members receive adequate and tender care. "Before and above all things, care must be taken of the sick, that they be served in very truth as Christ was served; because He hath said, 'I was sick and you visited Me;' and, 'As long as you did it to one of these My least brethren, you did it to Me.' But let the sick themselves also consider that they are served for the honor of God, and let them not grieve their brethren who serve them by unnecessary demands. These must, however, be patiently borne with, because from such as these a more bountiful reward is gained. Let the abbot's greatest concern, therefore, be that they suffer no neglect."[411] The Rule points clearly to the fact that service derives its inspiration from religion and its active ministering force from the same power. To see God in man and to recognize the value of man's immortal soul is the inevitable condition of highest personal sacrifice. It not only makes sacrifice rational, but places such worth upon the human person as to lift it to the sphere of supernatural values.

The community recreation is a daily exercise in every religious house, to which great importance attaches. This hour of informal intercourse is a natural outlet of the social impulse, affording an opportunity for all the novices to meet. It is a fruitful means in community life to promote mutual understanding and good fellowship. If recreation is to be of good quality, it must stimulate the agreeable emotions. The mind cannot be emotionally colorless. It is, therefore, regarded a high duty in religious life to come with a good spirit to recrea-

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[409] Luke, VI, 35.
[410] John, XV, 12.
[411] *Rule of Saint Benedict*, pp. 87, 88.

tion and to join heartily in it. Good feeling is contagious. It has great socializing value. Except the spiritual exercises, probably nothing during the day so enriches and unifies the community spirit as does the recreation period, because it cultivates a general intimacy among the members. Empirically, we know that further acquaintance with a person ordinarily makes for kind feeling. Philosophically, Saint Thomas states the principle underlying the fact: *"Quantum bonum plenius cognoscitur, tanto magis est amabile."*[412] "The more fully a good is known, the more lovable it is."

There remains for consideration the subject of prayer, which is the great formative influence for service in the life of the novice. Herein she finds the means to invoke the Source of Light and Strength for grace to enlighten her mind and strengthen her will to do the daily tasks. Prayer is of two kinds, public and private. Public prayer is vocal, that all who are assembled may unite and pray in common. Our Lord has promised that where two or three are gathered together in His name there will He be in the midst of them.[413] The public prayers are the great acts of liturgical worship. The great public prayers common to the religious are (1) the Holy Sacrifice of the Mass, at which the novices assist each morning to offer to God anew Our Lord's Great Act of Sacrifice and to receive the graces which flow from that Sacrifice; (2) Holy Communion, in which they receive the Author of all grace, Him whose Heart is the Heart of Charity. Mass and Holy Communion are two great sources of supernatural strength, and the floods of grace flowing from these fountains give capacity for sacrifice and rouse the will to high endeavor; (3) the Office, which in most congregations of women is the Little Office, consisting of the Psalms and short lessons from Holy Scripture. The term Office, in its usual signification, implies a principal duty of a state of life. In this sense, the office of chanting the Divine praises is a duty of religious. The choral recitation of the Office morning and evening by a religious community is a great act of divine worship. Saint Augustine says: "Oh, in what accents spake I unto Thee, my God, when I read the

[412] 3 Lib., Dist. 27, Q. 3, Art. 1.
[413] Cf. Matthew, XVIII, 20.

Psalms of David, those faithful songs and sounds of devotion! . . . How was I by them kindled towards Thee, and on fire to rehearse them, if possible, through the whole world against the pride of mankind!"[414] Prescinding entirely the supernatural effect which is the end of every prayer, it has a psychological effect, as has every mental state. The chanting of the Office by all the community "with mind and voice in one accord"[415] has a unifying, spiritually-exalting influence upon the corporate body. The effect is heightened when each "hour" is preceded by the prayer, *Domine, in unione,* etc., in which the intention is renewed to offer these Divine praises with the same intention with which Our Lord offered praises to God. The frequent renewal of this intention widens charity and makes it embrace all humanity.

Private prayer includes meditation, examination of conscience, and devotional prayers. Meditation is essentially a turning of the mind to God and entertaining oneself with Him in the inner sanctuary of the heart. There are various methods of meditation, and in every method all the faculties of the soul are exercised to make the heart love the law of God. Since the great truths of faith do not fall within the cognizance of the senses, they make very little impression upon the mind. In order to realize them, it is necessary to dispose the mind consciously to their consideration. The preparation for meditation is of two kinds—the general or remote—consisting of a certain disposition of mind and heart which presupposes the removal of all obstacles to prayer. Cassian said, in his Conference on Prayer, *"Et ideo primum de qualitate ejus desideramus institui; id est, qualis debeat emitti semper oratio; deinde qualiter hanc eamdem, quaecumque est, possidere vel exercere sine intermissione possimus."*[416] "Wherefore what we want to find ourselves like while we are praying, that we ought to prepare ourselves to be before the time of prayer," for we can never be more in prayer than we are out of prayer. The particular or proximate preparation consists in certain acts made immediately before meditation. Reading stimulates the mem-

[414] *Confessions of Saint Augustine,* translated by Pusey. London, 1907, p. 180.
[415] *Rule of Saint Benedict,* Chapter, 19, p. 62.
[416] *Collatio, IX,* Migne, *Patrologia Latina.* Paris, 1846, p. 779.

ory and imagination to furnish the considerations to the intellect suitable for meditation. "Meditation fixates the attention, and so can develop associations and thus bring out weak sentiments and ideas."[417] Payot makes distinction between the purpose of reading or studying and that of meditation: "When we study, as a matter of fact, we seek primarily to *know;* when we reflect, we have quite another intention. Our aim is to awaken in the soul sensations either of love or hatred."[418] It is thus that the psychologist conceives the act of meditation. Masters of the spiritual life go further, and say that meditation is not so much a sustained effort of reflection or concentration of thought upon some abstract subject of morality or religion as it is a loving intercourse of the soul with Our Lord, and that the immediate effect, therefore, is to raise the soul above its own selfish preoccupations by attaching itself firmly to God.[419] "Mental prayer or meditation does not consist in thinking much, but in loving much," was a maxim of Saint Teresa.[420] This daily morning exercise is a potent means to develop a spiritual vision, enabling the soul to see the Divine Will in the daily events of life and to place the Divine interests uppermost in her life. As all powers develop by exercise, the soul in meditation grows in the love of God by the concentration of its native force upon the truths of faith, in the contemplation of the divine perfections, and in its intimate conversation with the Person of Our Lord, in accordance with the modern statement of the psychological law of habit, which had been enunciated before by the Divine Teacher in the words, "For he that hath, to him shall be given; and he that hath not, that also which he hath shall be taken away from him."[421]

That religious have universally and at all times recognized the fruitfulness of meditation in the spiritual life, both to will and to act, is apparent from the important place that it holds in the daily religious life. In the early ages and throughout

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[417] Hall, G. S., *op. cit.*, Vol. I, p. 298.
[418] *L'Education de la Volonté.* Paris, 1903, p. 92.
[419] Cf. Mercier, D., Cardinal, *Conferences,* translated by O'Kavanagh, J. New York, 1910, p. 103.
[420] Cf. Alphonsus Fr., Carmelite, *Practice of Mental Prayer and of Perfection According to Saint Teresa and Saint John of the Cross,* translated by O'Connell, J. Rome, 1910, p. 323.
[421] Mark, IV, 25.

the Middle Ages meditation was so much a part of the daily life of a religious that those who formulated the rule and constitutions made no regulation for it. In the Rule of Saint Benedict there is no allotted time for meditation. Since the close of the Middle Ages the rule or constitutions of every religious order or congregation have provided for the regular daily observance of this spiritual exercise. As in the physical order so in the spiritual is the maxim true, *"Prius est lucere quam illuminare."* Saint Thomas says of religious: "They ought to be at once men of action and of contemplation, going to God by contemplation and to the people by action."[422] The Angelic Doctor urges and at the same time defines the great purpose and work of the Dominican vocation in these words: "*Et sicut majus est illuminare quam lucere solum ita majus est contemplata aliis tradere quam solus contemplari*"[423] "And as it is greater to diffuse light than to shine only, so it is greater to give to others the fruits of contemplation than to contemplate only."

The most fruitful subject of meditation is some mystery in the life of Our Lord. "Meditation is only obedience to Saint Paul's injunction, 'Think dilligently upon Him that endured such opposition from sinners against Himself, that you be not wearied, fainting in your mind.' "[424] Consistent with this command of Saint Paul's was his frequent admonition to put on the Lord Jesus Christ and to be imitators of Him, and his constant endeavor to form in the minds and hearts of his followers a perfect image of Our Lord. To imitate Christ is the high road to perfection; the study of how to do this effectively is the great work of meditation. He is the Ideal, the Divine Exemplar of every religious. As the artist in his studio works with his model before him and frequently refers to it as he develops his conception, so the religious in her daily life often turns the inner eye of the soul to her Divine Model to conform her conduct to her Copy. Especially is meditation a time to dwell in mind upon Our Blessed Lord in some mystery,

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[422] "*Ut pote qui medii sunt inter Deum et plebem; a Deo recipientes per contemplationem et populo tradentes per actionem.*" 3 *Lib., Dist.,* XXXV, Q. I. Art. 3, p. 586.

[423] *Constitutiones Fratrum S. Ordinis Praedicatorum.* Paris, 1886, p. 16.

[424] Elliott, *op. cit.,* p. 192.

incident, or teaching of His life. If the novice has the desire for perfection that moved her to renounce material and social pleasures, she will endeavor to form her life according to the Divine Master and persistently to imitate Him in her conduct.

In the heart of every religious is the deep desire to strive after two of Our Divine Saviour's perfections especially, which implies a persistent sensitiveness of conscience that is both the condition and the effect of the steady cultivation of the interior life: (1) The desire to do always the Will of God. "I came down from Heaven, not to do My own will, but the will of Him that sent me."[425] And again, "My meet is to do the will of Him that sent Me, that I may perfect His work."[426] (2) Compassion and loving service and self-sacrifice. "The Son of Man is not come to be ministered unto, but to minister."[427] The lesson is constantly recurring in His teaching that the only consistent ambition of His followers is the ambition to surpass in unselfish service. To the disciples whose ambition was fixed on the seats of honor He spoke only of sacrificial service. "Can you drink of the chalice that I drink of?"[428] To the Twelve He said: "You know that they who seem to rule over the Gentiles, lord it over them. . . . But it is not so among you: but whosoever will be greater, shall be your minister. And whosoever will be first among you, shall be the servant of all."[429] He taught also in parable patient readiness for exacting service.[430] He repeated insistently the great paradox containing the fundamental principle that true self-realization comes with self-sacrifice; it occurs in all four of the Gospels and twice in two of them. "He that shall lose his life for My sake, shall find it."[431] In washing the feet of His disciples in the Upper Room the last night before His Great Sacrifice He gave the example of humility and service. And then He spoke the solemn words, "For I have given you an example, that as I have done to you, so you do also. Amen, amen

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[425] John, VI, 38.
[426] John, IV, 34.
[427] Mark, X, 45.
[428] Mark, X, 38.
[429] Mark, X, 42–44.
[430] Cf. Luke, XVII, 7–10.
[431] Matthew, X, 38, XVI, 25. Luke, IX, 24, XVII. 33, Mark, VIII, 35. John, XII, 25.

I say to you: the servant is not greater than his lord; neither is the apostle greater than He that sent him."[432] The spirit of service which Our Lord taught must fill the hearts of His followers. To take a lower standard than this is to be satisfied with ordinary and commonplace spiritual attainment. There is no exemption from hard things for one who has chosen to imitate Christ. These lessons, all culminating in the Great Sacrifice, are the lessons that the novice learns in her association with the Divine Teacher of service in daily meditation. One gradually grows to resemble the person whom one admires and loves and associates with; so the novice should begin to show in her daily life some slight resemblance to Our Divine Saviour in her self-surrender. This is the heart of her task, to practice His self-sacrifice. When she places herself under His inspiration in meditation she learns to place the spiritual in the center of her interests.

To supply material for meditation spiritual reading is necessary. The shifting scenes and distracting cares of daily work haunt the imagination unless the mind is enriched with food for thought. The Founders of Religious Orders have appreciated the value of this daily spiritual exercise, and have included it in the rule or constitutions. In the novitiate it is a daly practice. Of all spiritual reading the Holy Scripture is the most excellent. The Gospels represent in the concrete the perfection of every virtue in the Incarnate Wisdom of God. Saint Augustine says: "Let Thy Scriptures be my pure delight; let me not be deceived in them, nor deceive out of them. . . . Let me confess unto Thee whatsoever I shall find in Thy books, and hear the voice of praise, and drink in Thee, and meditate on the wonderful things out of Thy law."[433] Saint Jerome, writing to Eustochium, said: "Read very frequently; learn as much as possible. Let sleep overcome you in your reading, and when your head falls, let it be on the pages of Holy Scriptures."[434] He said, "It was not permitted to any of

[432] John, XIII, 15–16.

[433] *Confessions of Saint Augustine, op. cit.*, p. 254.

[434] "*Crebrius lege, disce quam plurimum, Tenenti faciem codicem somnus obrepat et cadentem faciem pagina sancta suscipiat.*" Epistle, XXII, Migne, *Patrologia Latina*. Paris, 1845, Vol. XXII, p. 404.

the Sisters to be ignorant of the Psalms, or not to learn daily something from Holy Scriptures."[435]

Besides the Holy Scriptures, spiritual reading includes: (1) Instruction on the spiritual life, which consists of treatises on the principles of spirituality, the virtues and the means of acquiring them. (2) Exhortatory reading, as the *Imitation of Christ* and the writings of the Venerable Blosius, which tend to become a kind of prayer and dispose the heart to the genuine love of God. (3) The Lives of the Saints, and especially those of one's particular Order, which form inspiring reading to those striving for the goal which these spiritual athletes have already won. The psychological value which Doctor G. Stanley Hall attaches to the reading of the Lives of the Saints, "lives full of ethical uplift, and which appeal to the heroic instincts of the young," has given this subject considerable vogue in educational circles, for it is "A great arsenal of material rich to this end" [of moral education].[436] As a moral stimulus to heroic endeavor, they are no less valuable to religious than to younger minds.

Self-examination as a spiritual exercise may be considered supplementary to meditation. The profitable meditation has fixed upon some definite resolution for the day's practice. In self-examination the religious searches herself to see how far she has conformed to the moral law and how far she has been faithful to her morning resolution. In meditation she dwells especially upon her Divine Exemplar, in Whom "Mercy and truth have met each other; justice and peace have kissed,"[437] and in Whom all the virtues are incarnate to an infinite degree. Examination of conscience is a kind of meditation in which she turns the mental eye upon her own soul and measures her own thoughts, words, and acts by the spiritual standard to see how far the spirit of Christ has been realized in her actions and how far self-love has vitiated them. There is always a distance between the standard and the attainment; therefore, the self-examination is always followed by sorrow.

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[435] "*Nec licebat cuiquam sororum ignorare Psalmos, et non de Scripturis sanctis quotidie aliquid discere.*" Epistle, CVIII, *ibid*, p. 896.

[436] Hall, G. S., *op. cit.*, Vol. I, p. 300.

[437] Psalm, LXXXIV, 11.

whose source is the love of God, Whom she has offended. Every artist has scientific principles of criticism by which he judges his production. His progress in a great measure is conditioned by the exactness with which he applies these canons of art to his daily achievement. Attainment comes only with persevering effort. At intervals there must be a comparison of the results of his work with the perfection of the model and a forecast of how he can improve upon his past attainment. This is the *rationale* of self-examination.

Examination of conscience is of two kinds—general and particular. The general, made at the close of the day, aims to review the day's conduct to correct all faults; the particular, made in the morning, by way of forecast, and at noon and at evening in retrospect, aims to correct a single fault or to acquire a single virtue. Self-examination, when seriously practiced, is a potent means of keeping the motive right. By the particular examen especially the novice trains herself to work for purity of intention which excludes all self-interest. To secure right motivation requires the freeing of the affections from created things to attach them to God's Will. By the steady effort to make habitual the purity of intention, which is the mainspring of the inner life, she lays hold of the dynamic of the life of service. Mindful of Our Divine Lord's words, "For from within out of the heart of men proceed evil thoughts,"[438] she knows that vigilant watchfulness of motive is the price of high spiritual attainment. Herein lies the great value of the particular examen.

The contributions which the novitiate makes toward fitting the candidate teacher to train in citizenship is this: It furnishes the working conditions, the adequate motive and the social reinforcement of example to form in the teacher habitual willingness for disinterested service.

III. The Means of Heightening the Spirit of Disinterestedness of the Religious Teacher While in Service

The actual living day by day the community life that the religious teacher has entered will keep the spirit of service and

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[438] Mark, VII, 21.

sacrifice in active force in her daily life. In the novitiate, while she was free from any obligation but that of gratitude and charity, she laid the groundwork of the religious life and cultivated the sacrificial spirit. After profession of the vows she is bound by justice, which inheres in the contract that has been drawn between the novice and her religious superiors representing the congregation, as well as by charity, to practice the virtue of poverty, which fosters the spirit of sacrifice.[439] The question as to the means of heightening the spirit of disinterestedness is the question of how to keep alive and active the spirit of self-sacrifice and self-devotion. In the light of the knowledge of the fundamental laws of psychology, the answer is not difficult. The principle of expressional activity is one factor in the solution of the problem. To give expression to an inclination strengthens it. "The motor consequences are what clinch it. Some effect due to it in the way of an activity must return to the mind in the form of the *sensation of having acted,* and connect itself with the impression. The most durable impressions are those on account of which we speak or act, or else are inwardly convulsed."[440] But back of the psychological factor lies the supernatural motive. Acting upon the lever of divine grace obtained through the Sacraments, the daily Mass, prayer, and the faithful observance of the vows and rule, the will is invigorated for high performance, and gradually forms the religious to the more perfect habits of service. The religious who has begun earnestly should wish to continue in the same spirit. "It is little to have renounced all things at the beginning of our conversion if we do not continue in that disposition and renounce them every day."[441]

The discipline and exercise of the religious life form the religious character in the same way that the practice of law makes the lawyer and the continual experience of business makes the man of affairs.[442] "There could be no greater aid to

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[439] Cf. Cormier, H. M., O.P., *op. cit.*, p. 398–99.

[440] James, W., *Talks to Teachers on Psychology.* New York, 1899, pp. 33, 34.

[441] "*Parum est enim renuntiasse monachum semel, id est, in primordio conversionis suae contempsisse praesentia, nisi eis quotidie renuntiare perstiterit.*" Cassian, *Collatio,* XXIV, Migne, *Patrologia,* Vol. XLIX, p. 1287.

[442] Cf. Buckler, H. R., *Spiritual Instruction on Religious Life.* London, 1910, p. 174.

the creation [of a spiritual conscience] than the spectacle of men who can pursue spiritual things with a more powerful passion than that with which men of the world follow after gold and fame."[443] This represents a type of fervor not beyond the reach of the religious who consecrates her will to God by the vows. "The Orders understand how to inspire *mediocre* characters, and to educate them in a magnificent fashion to an almost superhuman degree of self-sacrifice."[444] In the desire to persevere and to continue in the self-sacrifice of her first charity, the laws of both nature and grace aid the religious teacher to the attainment of this high end.

[443] Foerster, *op. cit.*, p. 131.
[444] *Ibid.*, p. 143, note 1.

CONCLUSION

The content of the term citizenship has broadened and has come to comprehend all the relationships that are involved in membership in a community. It includes especially a sense of personal responsibility to the community and a willingness to serve it at the sacrifice of self-interest. Citizenship in this connotation exists in the form of an ideal to be aimed at rather than something already attained. The individual alone and in society are two different psychological beings. Whether the end of education be stated in terms of individual development or social improvement, the relation between the individual and society is so intimate that a definition of education must include both aims. The task of the school is to develop the germinal powers of the child, with the twofold aim of cultivating his personal virtue and preserving the strength of his own personality, and at the same time of developing his willingness to use his powers to serve the community.

At present the emphasis is on the social importance of the school, which is coming to be regarded as a social institution, and the teacher as a social worker. "Service and training for service of our fellow-men is, or should be, the keynote of modern education."[445] This leads directly to the related subject, the equipment of the teacher. Teaching is a fine art. The teacher is the only artist who cannot represent the qualities which she does not possess. It is essential that she shall exemplify and enforce by her own character those virtues that she is to cultivate in the pupils. "What you are, cries out so loud I cannot hear what you say," is a picturesque rendering of a practical maxim. Since qualities are vitally communicated, a spirit enkindles spiritual qualities in another; character begets character.

In the typical training school of the state teacher the training is essentially academic and professional. The moral training is incidental. However earnestly this school system favors self-sacrifice and self-devotion in the life of the teacher, it lacks the power either to engender it or to heighten it. In the train-

[445] Perry, E. D., "Problems of the University," *Congress of Arts and Sciences, op. cit.*, p. 161.

ing school of the religious teacher the daily practice of service strengthens the habit of sacrifice and service until it becomes second nature, and, as it were, organic, so that in the social and moral issues of the school her attitude is that of devotion to the common welfare. By the subtle power of influence, the pupils catch the spirit that cannot be taught. Both ideals and habits must be formed by daily contact with one who is thoroughly vital herself. The teacher who is successful in character-building strives to express in her own conduct what she would form the pupils to practice. "He that shall do and teach, he shall be called great in the kingdom of heaven."[446] What the religious life does for training teachers in willingness for disinterested service is to create and maintain the conditions in which it not only can be cultivated, but in which it is unconsciously and in a degree necessarily cultivated, and to furnish to that end both the natural and the supernatural means, which may affect different individuals in varying degree, but which affect all unconsciously and consciously in a very considerable degree.

[446] Matthew, V, 19.

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